

Mary Bosanquet-Fletcher  
Watchwords

## THE NAMES OF CHRIST

### ***Almighty***

*"I am the almighty God; walk before me, and be thou Perfect" — Gen 17: 1*

[1] The word in the Hebrew is "I am el-shaddai" – which is explained to mean God all sufficient, all we can want, sufficient for time and Eternity; able alone to satisfy and fill up all the powers and faculties of the soul; beautifully expressed in those lines:

He is my all sufficient Good  
My Portion and my Choice  
In him my Vast Desires are filled  
And all my Powers Rejoice.

For as the soul of man was created to be the habitation of God through the spirit abiding in him; it cannot find rest short of that possession. *Search the whole creation round - out of God it can't be found.*

[2] Now to the soul who desires to be a follower of faithful Abraham are these words peculiarly addressed: *I am God all sufficient - walk before me and be thou perfect.* That word *perfect* used there, in the Hebrew means upright. We will, therefore, consider what is implied in walking before God; secondly, what is meant by being upright.

[3] 1<sup>st</sup> To walk before God implies a keeping of his presence, a staying the mind thereon; so as to think, speak, and act, as one who always sees the eye of God upon them. It is to make his word our rule; and his glory our end in all our ways. It is to have a constant watch that we neither say anything, do anything, nor think anything that may displease him. But it implies also an unshaken confidence: for the abiding in the presence of God will bring the grace of faith more and more to maturity.

[4] 2<sup>ly</sup> What is implied in the word upright? It means in the common acceptation of Christ: sincere. But as it is here spoke - of a fruit of the constant abiding in the presence of God - we may take it in the full sense. Then it implies a deliverance from self - which is the principle of evil; a becoming pliable to the will of God, as a leaf before the wind - having lost

all will in his. [5] At this time, those evil tempers, which had their rise from the selfish nature, will sink and become nothing – as snow before the sun. [6] It means: to have embraced Christ as a whole saviour! As our priest: by an intire trust in his merits alone for acceptance. [7] Secondly, as our prophet: harkening to the spirits teaching, receiving the Law from his mouth, and laying up his words in our hearts and staying our minds on him, in that degree which leads to perfect peace. [8] Thirdly, as our King: by the intire submission of every power to his sway. And, in one word, so abiding in Jesus, as renders the soul truly nothing, that God may be all in all.

[9] Now this liberty is to be received by faith as free gift, to be retained by faith: receiving it each moment - receiving the law from his mouth, and laying up his words in our hearts – afresh, as the sun gives light and heat day by day. For he is the resurrection and the life; the all sufficient God, in whose presence we are called to walk as the surest way to perfection.

## ***Babe***

*“And this shall be a sign unto you, ye shall find the Babe wrapped  
in swaddling cloths laying in a manger.” — Luke 2: 12*

[1] Behold him who from all eternity was equal with God laying there a babe in a manger; taking our nature that we might be restored to that of God's. What wonder must fill our hearts! God himself taking that double state of fallen nature. [2] He might have assumed your nature: he might have assumed the state of manhood at once. But he would take the whole, in all points - to suffer; in all points - to be tempted like us: that passing through every part, he might sanctify each; and - set us the example of deepest humiliation.

[3] Man fell through pride - and every sin to this day, springs from that selfish principle, which is so firmly rooted in the heart. Therefore, all the life of the adorable saviour, in every trace of it, bore the strongest marks of humility and submission. And this first step was a wondrous plunge indeed: from the glory of the divinity to the state of an infant - a feeble helpless Babe.

[4] Every step of his life was example and atonement. He was humbled because we were proud. He appeared ignorant: that we might lay aside our boasted wisdom; in weakness: to shew us we had no strength; in dishonour: that we might be rewarded - capable of receiving his reflected Glory:

With Jesus Ineffably One,  
And bright in Effulgence Divine!

[5] And while we look on Jesus in his childhood, how should it encourage us to pray for that posture of soul, which the Lord hath



pronounced to be the only entrance into communion with God!

[6] Hear his own words: *Unless you be converted and become as little children you cannot enter into the Kingdom of Heaven* - that kingdom of righteousness, peace, and joy in the Holy Ghost, of which the apostles were commanded to declare *the kingdom of God is come nigh unto you*.

[7] But, I must observe: this comparison I should suppose to be taken from the outward situation of the child; for as to the inward, we know all children are born in a fallen state. [8] But the outward helplessness and weakness of a babe is a fine figure of what we ought to be. The child has no care: it leaves all to its nurse, and has no thought for tomorrow. It takes food for poison just as you give it. It has a perfect confidence in its mother, and, in her bosom, its self, secure, though surrounded with real danger. [9] And this is the state of a soul fully born of God and renewed after his image. It is centered in his will and rests secure. [10] And the language of such a heart, while quiet as the weaned child, may be expressed in these words:

One only care my soul shall know  
Father all thy Commands to do

[11] The expressions of babe or child are often repeated in scripture; as if the Holy Spirit took a singular pleasure in pointing us to that strange instance of love and humility, as the very model for our imitation, and the source of our greatest comfort.

## **Bread**

*"Jesus said unto them I am the Bread Of Life: He that cometh unto me shall never hunger, and He that believeth on me shall never thirst" — John 6: 35-6*

[1] When our Lord said *He that eateth my flesh and drinketh my blood bath eternal life* many were offended at him. But he answered *The flesh profiteth nothing; the words that I speak, they are spirit and they are life*. In this sense, therefore, we are to consider them.

[2] Now bread, after it has been ground and passed through the furnace or the oven, becomes the sustenance of man. So the saviour of the world, having been bruised, afflicted, and parched with the hot indignation of fiery justice due to our sins, becomes the intire sustenance of our souls. [3] Bread is so universally approved, that all think it a loss to make one meal without it; and it is most sure, no scriptural meal can be made without this bread. And there is no food for the soul but as the spirit takes the things of Christ to apply them unto us. [4] As himself has said *He will glorify me, for He will take of mine and shew it unto you*. Again our Lord says *He that cometh unto me shall never hunger; and he that believeth on me shall never thirst*. [5] Now this coming, or believing (which are synonymous terms), implies something

constant. As we take bread at each meal, our bodies are under the constant effects of its nutritive power. [7] In such manner: the soul who comes to Jesus, though it can but cast a languid, feeble look, finds that support and nourishment, which enables it to prove *This is the victory which overcometh, even your faith.*

[8] Yes, they who believe and hang on the Lord, depending on him for all things, shall be as mount Sion, which cannot be removed, but standeth fast forever.

## ***Bride Groom***

*"And Jesus said unto them, can the children of the bridechamber mourn, as long as the bridegroom is with them?" — Matthew 9: 15*

[1] It is with the strictest truth our hymn observes:

All the names that Love could find  
All the forms that Love could take  
Jesus in Himself hath Joined  
Thee my soul his own to make.

[2] Sometimes the church is addressed and invited as a babe to its mother; then as a son whom his Father loves; but in this and many other places: as a bride adorned for the bridegroom. For by taking that title, our blessed Lord gives the strongest assurance, he will make her so. [3] Well then, poor soul, what hast thou to fear? Jesus will nurse thee as a babe; teach thee as a son; and prepare thee for his bosom - yes, the very delight of his soul. [4] Hear his own word *As a bridegroom rejoiceth over his bride - So shall the Lord thy God rejoice over thee.* [5] Were it not enough, he had said, *Come and thou shall be welcome.* But here, he calls thee to the closest union. [6] And though he knows thou art a perverse rebel, and cannot feel a grain of love but what he puts into thee: yet he doth wait that he may be gracious, and is a thousand times more ready to save thee than thou art to be saved. [7] And so doth he delight in that communion, that the spirit continually cries *Come.*

[8] The whole word of God invites thee to this state of pure union. Now if thou wilt follow the attraction, the work is done! Then the bride as well as the spirit cries *Come:* they are both agreed; and lest any should say, "Ah, but doth it mean me?" there is added, *and let him that heareth say Come.* [9] Observe how it runs: *the spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will: let him take of the water of life freely.* Freely then it is for you and I:

Be bold in Jesus to confide  
His creature and his spotless bride

Thy husband's power and goodness prove  
 The holy one of Israel he  
 The Lord of hosts hath chosen thee  
 In truth and righteousness and love

## Branch

*"Behold the man whose name is the branch" — Zechariah 6: 12*

[1] Here is a beautiful prophecy of our Lord. In Jeremiah it is said:-  
*Behold the days come saith the Lord, that I will raise unto David a righteous branch & cc.* [2] As God, he was the root; but, as man, a branch from Jesse's stem. [3] And Zechariah cries out, *Behold the man whose name is the branch. He shall grow up out of his place.* —viz. the tribe of Judah as appointed and foretold.

[4] Each text begins with a note of observation: Behold. And may all our powers be called into fixed attention while we look on the offices of our blessed saviour as here set forth by the prophet: *He shall build the temple of the Lord - and he shall bear the glory.* [5] This temple of the Lord, the church of true believers can only be raised, beautified, and completed by the true Solomon. [6] The Temple of Jerusalem was exceeding glorious: comely without; but much more so within; and as such, a striking representation of the soul fully renewed in the divine image. [7] This is the temple, which our Immanuel will raise. Each stone of it will he fit; and every power of the soul will he purify. And then says he: *I and my Father will come ... and take up our abode in you.* [8] Each believer is a temple; and yet a stone fitted for the building of the church universal: that *new Jerusalem coming down from God out of heaven adorned as a bride for her Lord.*

[9] Now from first to last he is the builder of this temple. Well then is it said: *And he shall bear the glory.* But here I want words to express what my heart feels in repeating that word. Yes *He shall bear the glory* - and to give it to him, shall be our eternal delight:

All from him salvation come  
 He who reigns enthron'd on high  
 Glory to the bleeding lamb  
 Let the morning stars reply

[10] Let us then cleave to him by faith; and he will smooth and polish our souls; and fit them for this glorious building, till he has made them as pillars in his house to go out no more. [11] *And he shall sit:* shall enter into a perfect and permanent repose. [12] For his is an everlasting priesthood, and of his dominion there shall be no end.

[13] *And he shall rule on his throne: and be a priest on his throne, and the counsel*

*of peace shall be between them both.* Here his kingly and priestly office are sweetly described. As king, he shall subdue all our spiritual enemies; command and rule all for us. [14] And by his priestly office he doth atone, make reconciliation, intercede for his people, and present them acceptable in the eyes of his Father. [15] This was the great, the wonderful counsel of peace for man; designed and executed by the sacred trinity. [16] Therefore it is said:- *The counsel of peace shall be between them both.* The peace made for God's people shall rest upon these two. [17] As priest he makes their peace with God; as king, delivers them from every opposition.

[18] Now as his is an everlasting priesthood so these two offices, are always ready, and may be claimed every moment by faith.

## Captain

*"And Joshua said: art thou for us or for our enemies? And he answered, Nay - But as captain of the Lord's host am I now come." — Joshua 5: 14*

[1] Now we must remember Joshua was viewing the wall of Jericho, and waiting upon God for light: how he was to proceed in taking that capital city. [2] When beholding this appearance of the Lord with a sword drawn in his hand, he makes the inquiry: *Art thou for us, or for our enemies?* [3] A question, which well becomes us all to make. Lord may I claim thee as mine; have I the mark of thy sheep? Observe the answer: *As captain of the Lord's host am I now come.* [4] And as a proof this was Jesus Jehovah - for Joshua is commanded to put his shoes from off his feet, which was never required by any created angel.

[5] Would we know if this captain is ours? The important question is: am I of the Lord's host? If I am, and abide therein, I am secure. For none ever trusted in him and was confounded. [6] Now that host consists of three regiments. First, those who love God with all their hearts. [7] Secondly, those who believe and love; but are only seeking purity of heart. [8] Thirdly, those, who fear and tremble, but have not yet received a sense of sin forgiven. [9] A description of these three regiments, we may find in the names given to those who are said to follow the lamb: called; chosen; faithful. [10] And you who obey the call, and are seeking the Lord with groans and tears may and must claim him as your captain, that you may hear him say, *I have chosen thee to salvation; and I will give thee a lot among those that are sanctified. For the gospel is preached to every creature.* [11] Therefore every one may believe and be saved.

[12] Courage then thou poor afflicted one, who art longing to obey the call. [13] Venter on him; venter freely. [14] And with the other two, lay claim to this mighty captain of your salvation as your leader, commander,

and protector. [15] First, as your leader: look to him every moment as the eyes of a servant are to the hand of his master. Hear him say, "Walk in my presence and be perfect. He that followeth me shall not walk in darkness. I will instruct thee in the way that thou shalt go. I will guide thee by mine eye." [16] Secondly, as commander. The grand perfection of an army is exact obedience. And is not the perfection of a Christian an intire conformity to the will of God; a delight to do, and suffer his righteous will? [17] Thirdly, as protector: here our captain differs from the type. An earthly captain may himself be overcome; not so with ours! His followers may drop one after another till none are left; not so with ours! [18] Whosoever follows this captain is sure of victory. For he will tread all our enemies beneath our feet. [19] Yes, he bids us follow, and tread in his steps so that he faces every danger for us; and becomes the sevenfold shield receiving every dart in our stead. [20] Having himself drank up the sharpness of death he hath opened the kingdom of heaven to every believing soul.

[21] Observe the time when Joshua had this vision of his Lord. They were on the borders of Canaan just about to take Jericho. And in that undertaking, how wonderfully did this captain of the Lord's host appear for them! [22] So will he cause the high walls of sin to fall down before us and will deliver all the inhabitants of inbred sin into our hands; fulfilling that word *Thine hand shall be in the neck of thine enemies*.

## Consolation

*"And behold there was a man in Jerusalem whose name was Simeon and the same man was just and devout: waiting for the consolation of Israel: and the holy ghost was upon him." — Luke 2:25*

[1] And the apostle, speaking of God, calls him the God of all consolation; a title worthy of our Lord, and given peculiarly to him in the above text: for he is our consolation in every sense. [2] If groaning under the guilt of sin, he presents himself as our full atonement: having born all our sins in his own body on the cross. [3] If fighting against the power of sin, he is our consolation: for, by faith in him, we have victory. [4] And as our captain, he goes before us and conquers all our enemies. [5] When conscious of an evil nature from the fall, he is again our consolation - being to us, of the Father, sanctification; imparting his own nature and so giving us the fitness for glory.

[6] Yet must the greatest saint on earth say *Enter not into judgment with thy servant O Lord, for in thy sight shall no man living be justified*. This speaks of the present as well as the last justification at the great day. [7] But here the



saviour is our full consolation; presenting himself as the Lord our righteousness, and imputing that to us as if it were our own. [8] For Christ and his church are but one and the same person. He the head, they the body; so that they are accounted before God as one. Therefore our Lord, in his prayer before the crucifixion says, *Thou hast loved them as thou hast loved me.* [9] But in all the distress and vicissitudes of life he is also the God of all consolation. Therefore no trouble shall be any more than he sees good; since he holds all consolation in his own hands and gives it out as he sees meet. [10] We may then well take up the poet's words and say:

My spirit looks to God alone  
My rock and refuge is his throne  
In all my fears in all my straits  
My soul on his salvation waits

## ***Christ***

*"I charge thee before God and the Lord Jesus Christ that thou  
observe these things" — 1 Timothy 5: 21*

[1] The name of Christ means anointed, and carries in it this threefold office of prophet, priest, and king. [2] Whenever you name the name of Christ, look at him as your prophet to instruct you in all the will of God; to answer all your doubts and scruples. The true Urim and Thummin to which you may always resort. [3] Again, look to him as your priest to atone; as your full propitiation, your perfect sacrifice, your robe of righteousness before the throne of God. [4] Also, as your king, to govern, to protect, to fight for you, to lead you forth to battle, and to assure you of the victory. And as your King, to take all the care, and all the government on his shoulder. [5] Hear what himself says *He hath anointed me to preach glad tidings to the meek; to bind up the broken hearted; to proclaim liberty to the captive, and the opening of the prison to them that are bound.* [6] And he now proclaims the *acceptable year of the Lord*, and offers salvation to every soul that will accept of it. And in such a measure as you will accept of it. [7] For he will do *exceeding abundantly above all you can ask or think.*

## ***Cornerstone***

*"Ye are no longer strangers and foreigners; but fellow citizens with the saints, and of the household of God; built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief cornerstone." — Ephesians 2: 20*

[1] Here our Lord is represented as the chief corner stone; but in order

to feel him such, we must know him as: the foundation. [2] And in Isaiah, these titles are joined together. In the 28<sup>th</sup> chapter and 16<sup>th</sup> verse are these words:

*Behold I lay in Zion for a foundation, a stone,  
a tried stone - a precious cornerstone, a sure foundation.*

[3] Then as a sure foundation let us view him, as taking our course and making a full atonement for all our sins. [4] We stand vile debtors in God's book; but when, by the union of faith, the sinner becomes as the bride, the lamb's wife, then he takes all our debt on himself, and presents his full and perfect satisfaction to the demands of justice. And the sinner becomes fully acquitted. [5] Secondly, we were required to fulfill a perfect law not suited to our un-fallen state viz. the Adamic law. This he hath fully answered every demand of; and he offers his perfect obedience, as our covering before the throne of God. [6] Thirdly, we must behold him as the sure foundation, because his blood cleanseth from all sin. Therefore it is said of the saints: *that they have washed their robes and made them white in the blood of the lamb.* [7] Then, although we were gentiles by birth, we are no longer strangers and foreigners, but fellow citizens with the saints and members of God's own household.

[8] And when we thus know him as our foundation, these words are applicable: that as a corner stone we are united and made one with him. No junction being so close as that of souls fully renewed in love, Jesus Christ himself being the chief cornerstone in whom all the building, fitly framed together, groweth into an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit.

[9] Observe, the end of our being thus united and built up: that we may be an habitation of God through the spirit, and the fulfilling of that promise: *I and my Father will come and made our abode with you.* [10] If, therefore, we live without that indwelling deity, we live below the design of God; the purchase of Christ's blood, and the end for which we were created.

## **Covert**

*"And a man shall be as an hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land." — Isaiah 32: 2*

[1] The man Christ Jesus is indeed the covert from that wind we read of on Monday night Jeremiah 4<sup>th</sup> ch.: *A wind not to fan or to cleanse, but to scatter and destroy.* This wind represents the just wrath of the almighty to which every sinner is laid open. But this man is as an hiding place.

[2] The sinner pursued by fear and guilt; condemned by Satan and his own conscience is driven to seek refuge in this hiding place; and there, he may rest secure. [3] And for our encouragement let me observe, this hiding place stands always open. [4] The very name of the saviour is here by Jehovah himself called a covert. He takes this name that you may learn where to fly to. [5] Saint Paul says, *your lives are hid with Christ in God* etc. - you who hang on him alone, stripped from every other dependence.

[6] Secondly, he is a covert from the tempest. This we may apply to our present situation. If we hide in him as a saviour, he will prove a covert in whatever scenes of sorrow we may meet with. [7] All the nations of the earth are to him no more than the drop of a bucket. One of you who believes shall chase a thousand, and two shall put ten thousand to flight; a thousand shall fall at thy right hand, but evil shall not come nigh thee. Nor any plague come nigh thy dwelling. [8] Not one fly could find its way into Goshen. And while darkness perplexed the Egyptians, Israel had light in their habitations. Nor could the destroying angel touch one on whose door was seen the blood of the lamb.

[9] Thirdly, this covert will be as the rock in the wilderness. He will prove as a river in a dry place. [10] Now that rock was Christ, and the streams, which flowed therefrom, followed them all the way they went. [11] So will he flow into the thirsty soul, yea:

As a pure river of life will arise  
And in the believer spring up to the skies

[12] This rock, which is our covert, shall prove to us a great shadow in the weary land of life. Then let us accept the blessed invitation contained in that verse:

Beneath my love's almighty shade  
O Israel sit and rest secure  
On me thy quiet soul be staid  
Till pure as I thy God am pure.

## ***Counsellor***

*"For unto us a child is born. Unto us a son is given: and the government shall be upon his shoulders, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace" — Isaiah 9: 6*

[1] First we may consider this title of our Lord, in laying the wondrous plan of man's redemption. And the wisdom, love and condescension of this divine counsel, will be our eternal subject of wonder, adoration, and praise throughout the endless ages of a vast eternity. [2] Secondly, as the author of all those sacred counsels handed down to us by apostles, prophets

and spiritual teachers; being himself the key of all scripture - which he unseals to those, and only those, who ardently pray to be let into his divine counsels. [3] Thirdly, he will be in our hearts a wonderful counselor, if, with Moses, we cry by day and night: *Shew me thy way that I may know thee*. For he hath promised to teach us wisdom secretly. [4] Fourthly, according to the present use of that word, we may see a most beautiful part of our Lord's character as the counselor to plead our cause before the throne of God. Earthly counselors plead the innocence of their clients, right or wrong; but often cannot save them. [5] He pleads his own innocence, in which no spot can be found, so becoming the Lord our righteousness: and saves us from punishment by making our sins his own. [6] Therefore, whatever cause he undertakes shall be sure to succeed; since our wonderful counsellor is the mighty God, the Father of eternity, the prince of peace. [7] And yet unto us this child is born    unto us this son is given.

## ***Creditor***

*"There was a certain creditor which had two debtors: the one owed five hundred pence, the other fifty" — Luke 7: 41*

[1] At the first cast on my eye, I thought to miss this word; but on consideration, I discerned a great beauty therein. [2] God is indeed a creditor whose demand is our all. [3] First, as creator; he that hath made us, and all things, must have a right to all. [4] Secondly, he sustains us: giving us life, and breath, and holding that life in being by a continual draught from himself: as we draw light from the sun. [5] Thirdly, he hath exercised his right in giving us laws; but we have broken them all. [6] Therefore, we are insolvent debtors, and, as such, condemned to eternal imprisonment.

[7] But now let us return to the text, where this word is mentioned. Our Lord, being in the house of Simon the leper, graciously received a woman, who had been as open sinner. Simon's heart rose at the thought: doubting if Jesus were even a prophet, or he would have known what a sinner she was. And he concludes, did he know her, he surely would not let her come near him. [8] The blessed Jesus, to shew him he was a prophet, answers to his thought. And to humble his proud heart, he lets him know that this poor sinner, whom he despised, had more of the love of God than himself.

[9] In order to this, he proposed to Simon a parable. A certain creditor had two debtors. One owed him five hundred pence, and the other fifty. But, because they had nothing to pay, he frankly forgave them both. Which, thinkest thou, will Love him most? Simon replied, "I suppose he to whom he forgave most." Our Lord's answer was, "thou hast rightly judged," and

adds, “this woman’s sins - which are many, are forgiven her: wherefore, she loves much; but to whom little is forgiven, the same loveth little.”

[10] It is probable our Lord did not see the sins of this woman greater than Simon’s. For those sins that immediately partake of the nature of the devil are more contrary to holiness, than even those, which partake of the beast. [11] But he shews, that the woman, believing her sins greatest, felt most gratitude for their forgiveness; but Simon, thinking his much less, of course considered his obligation less also.

[12] Now we only love God from a sense of his love to us. Therefore, the greater debt we have forgiven, the more we ought to love. [13] And if we have a just idea of sin we shall do so.

[14] And what encouragement is this to poor returning sinners. First, he frankly forgives, when we have nothing to pay; and, secondly, hath graciously signified, where sin hath abounded, grace shall much more abound.

[15] Here let me use a comparison. The things you purchase at a great price, you set a great value upon. [16] Now, Christ has purchased some of our souls at a greater price of suffering than others; because we have had a bigger load to lay upon him. [17] Then let us cry night and day, that we may love in proportion.

[18] And remember: when persecuting Saul, became believing Paul, he not only said *I am the Chief of Sinners*, but was enabled to add: *I have laboured more abundantly than them all*.

## ***Dew***

*“I will be as the dew unto Israel: He shall grow as the lily, and cast forth his roots as Lebanon” — Hosea 14: 5*

[1] Here is a precious promise: Israel was then as the withered grass, “*but I, saith the Lord will be to him as the refreshing reviving dew.*” [2] How often are our souls as the parched ground! But this dew will make them soft, pliable, and fruitful; provided they are laid open to it. [3] We must therefore hold them before the Lord in a watchful, quiet, attentive posture, listening to his still small voice: that voice, which only silent souls can hear.

[4] The truths of the Lord are said *to distill as the Dew*. The still, you know, separates the precious from the vile, and gives only the pure spirit. [5] Thus to the watchful heart, shall the secret of the Lord be as the dew on the mown grass. [6] And they shall understand that gracious word of our Lord, in his last prayer before he suffered: *Father sanctify them through the truth; thy word is truth.*

[7] But the dew comes down almost imperceptibly. So the faithful soul



receives and grows continually like an healthy child, of whose growth you are not each moment sensible; yet on the whole it is evident to a demonstration.

[8] The prophet Isaiah saith, *Thy dew shall be as the dew of herbs* (In the Hebrew: “it shall be as the light and dawn”). [9] So shall the influence of the spirit be: as the fragrance of a reviving summer’s morning; yea as the breaking forth of the glorious light and dawn of eternal day.

[10] Now what are the effects of this gracious dew? First, he shall grow as the lily: the emblem of innocence, humility and purity. [11] The spouse in the Cant., speaks to this purpose: *As a lily among the thorns, so is my love among the daughters*. [12] Those who are called daughters are compared to thorns, when put in the scale with that state of liberty and pure love to which the prevailing soul is brought who dwells under the droppings of the heavenly dew. [13] The second effect shall be strength and fortitude. *He shall cast out his roots as Lebanon*. [14] Here is a beautiful contrast: lowly as the lily; firm as the cedar. As a lion to meet every trial with holy courage; and as a lamb to bear them with meekness and humility. [15] And his fragrant and widespread branches shall be as a nourishing shadow to those who dwell under them. [16] While his deep root in, and firm adherence to, the living vine shall enable him to triumph in those well known words:

Who in the Lord confide,  
and feel his sprinkled blood  
In storms and hurricanes abide,  
firm as the mount of God.

## ***Desire of all the Nations***

*“The desire of all nations shall come, and I will fill this house with  
glory saith the Lord of hosts” — Haggai 2: 7*

[1] Our blessed saviour is here called the desire of all nations; but how is that? Did not even his own nation refuse him? And does not all the world the same to this day? [2] Nevertheless, this is his true and just title: for all do, in reality, desire him. Only: they are unacquainted with the object of their desire. [3] Do not all wish for happiness? Secondly, for protection? Thirdly, to be great? Fourthly, for permanent repose? [4] Now happiness is centered in him alone:

For search the whole creation round  
Out of Christ it can’t be found

[5] Second, protection. Where is there safety, but in the arms of omnipotence since all the hosts of heaven, earth and hell, are in his hands? [6] Thirdly, greatness. The fall of man stands in the desire of being

something; whereas he is nothing, and God all. But engrafted into the living vine, it may with truth be said:

Who is as the Christian great  
Who is as the Christian wide?

When God called Abraham, to leave his country and his friends, he said, *I will make thy name great*; and so he did, when he vouchsafed to call him *the friend of God*. And of the Baptist it is said, *and he shall be great in the sight of the Lord*. [7] The moon is glorious when the sun shines on her; but let his light be eclipsed, and she is total darkness. [8] So the saved soul, is truly great, when she becomes the *Habitation of God through the spirit*.

[9] Now the fulfillment of all those desires are found in the saviour, and, 4<sup>thly</sup>, the permanence and everlasting duration of every good in that word, *Because I live you shall live also*. [10] This is the desire of every creature. But they don't like to pay the price – which is to quit their idols, and embrace Jesus as their all.

[11] But, says the prophet, *the desire of all nations shall come, and I will fill this house with glory saith the Lord of hosts*. [12] Observe it was the second temple Haggai spoke of, after the captivity - which had not in many respects the glory of the first. [13] Yet it did exceed in glory: because the messiah, in his personal presence, came into that temple. [14] So will he come into our souls if we are now truly waiting for him. [15] And what did he do there? Why, he drove out all the buyers and sellers; and that, with a few rushes. [16] So will he drive out our enemies; and say, *destroy them*. And this house, (the temple of every believing soul), shall be filled with his glory, and in him shall we find our center, our true rest. [17] In him our vast desires are filled; and awaking up after his likeness, we shall be satisfied with it.

## Door

*"I am the door, by me if any man enter, he shall be saved, and go in and out and find pasture" — John 10: 9*

[1] He is the door to pardon, because he hath made our debt his own; and believing on him, we are accepted for his sake. [2] He is also the door to holiness: because it is his own spirit which he puts within us. For all our salvation depends on the manifestation of the spirit, life and nature of Jesus Christ within us. [3] And it is by the imparting of this spirit of holiness that he saves unto the uttermost all who come to the Father through him. [4] Again, he is the door to every blessing, for it is he that healeth all our infirmities; and every blessing flows through the dear channel of his blood.

[5] Now there is but one key to this door, and this is faith. Our Lord

himself hath declared *whosoever believeth on him, shall not perish but have everlasting life*. [6] And the whole word of God, invites to this door. It is always open to poor conscious sinners. [7] And whether our state is joyous or grievous, we may now hear him say, *Come, unto me all ye who labour and are heavy laden*. [8] And the acts of faith, which we make in the dark moment, *when sorrows waves around us roll*, are sometimes the most pure; and come the nearest to that of Abraham who hoped against hope, *and was strong in faith giving glory to God*. [9] Then let us from this moment cast both body and soul on his love; and live in the continual rest of *thy will be done!*

[10] But what are the advantages promised to those who thus enter through faith into the Saviour? Why these: *they shall be saved and go in and out and find pasture*. [11] First: they shall be saved. That is, in every danger they shall be secure. [12] Secondly: they shall go in and out and find pasture. When enemies surround, it is dangerous to venture out of our habitations. [13] Now the Christian is surrounded with enemies; yet he shall go in and out in safety: for the Lord will, as a shield, encompass him about; and he shall find pasture, food for his soul. [14] Yea with bread from heaven shall he be fed, and with water out of the rock of ages shall he be sustained.

## ***Eternal Life***

*"This is the true God and eternal life" — 1 John 5: 20*

[1] St. John here holds out the saviour of the world, not only as the very and true God, but as eternal life; viz: comprehending in himself all that we can want to all eternity. [2] Our soul and spirit, as well as the animal life of the body are from the breath of God. He is therefore the living principle, throughout the whole creation:

From thee we came, to thee we tend  
Our gracious source our glorious end.

[3] He that hath the son hath life; and again, *I am come a light into the world that whosoever believeth on me, may not continue in darkness*. [4] But how shall we so believe, as to be translated out of this kingdom of darkness, in which we were born, into the kingdom of God's dear son? [5] First, we must believe in him, as our propitiation, and the author of our faith. Secondly, as the abiding comforter, our captain, to go before us. Thirdly, as the finisher of our faith, by pouring out that gift of the Holy Ghost, which he hath obtained for us.

[6] Now we can have no knowledge of him in any of those characters, till the intercourse is opened; an intercourse of friendship between God and the soul. [7] Before this, there may be many drawings of the Father, many convictions; for the Lord hath declared he *willeth not the death of a*

*sinner*, but would rather he would turn from his iniquity and live. [8] That he hath also declared: if any man have not the spirit of Christ, he is none of his. [9] It is like, as I observed the other night, if an Israelite's family should look on the blood in the basin, and hold the bunch of hyssop in his hand but never strike it on the door. The destroying angel would not have been kept out. [10] So, many may say: "I see Christ held out in the word; I see there are glorious promises; I admire the plan of salvation"; and yet they never get into that divine intercourse.

[11] O let us examine ourselves, whether we be in the faith:-

First, is all our hopes on Jesus, looking only on him for salvation?

Secondly, do we feel, when we cast ourselves on Jesus, that he accepts the Burden, and so gives rest to our souls?

Thirdly, does the spirit of prayer grow more lively?

Fourthly, does sin appear more dreadful; and holiness more lovely in our eyes?

Fifthly, does our hunger and thirst increase after righteousness?

Sixthly, are we more ready to live under the feet of all, and to acknowledge the faults we have fallen into?

[12] In one word, do we grow in the knowledge of the true God as **our eternal life?**

## ***Express Image of His Father***

The text runs thus:

*"Who being the brightness of his glory, and the express image of his person, and sustaining all things by his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high" — Heb. 1: 3*

[1] It is a most glorious portion, and full of matter. We may consider it under the five heads, into which it divides itself. [2] First, *Who being the brightness of his Glory*. The nature of God is holiness. When this nature is displayed, or discovered it may be termed glory! But our Immanuel is described as the very brightness of his glory; as being the displayer of this holiness, and comprehending in himself, the very essence of all glory! [3] Secondly, *The express image of his person*. All that the Father is, that, is the son: co-equal, co-eternal. The fullness of the godhead dwells in him. For which reason our Lord saith, *It is the will of God that all men honour the son, even as they honour the Father*. And again, he thought it not robbery to be equal with God, but his own right and property, as being agreeable to truth. [4] Thirdly, *And sustaining all things by his power*. Nothing could St. Paul have said more strong, for the godhead of Christ than this. He must indeed be Jehovah who can and doth sustain all things by his own power.

Well might he say *I am the resurrection and the life*. Yes he is the life of every living thing. We may make an image or representation of various creatures; but we cannot give life to a fly.

[5] Now observe, while the apostle describes him as sustaining all things by his power, as one equal to the Father, he adds, in the fourth place: *When he had by himself purged our sins*. [6] Here is a beautiful contrast: Jesus Jehovah, the brightness of his Father's glory, the express image of his person, yea, the sustainer of the universe; and yet, the son of man bowing to an ignominious death, under the condemnation of our sins. A condemnation voluntarily embraced: for he purged our sins by himself, without any Jewish ceremony. Yea, he *trod the winepress alone*. He also sustained the ponderous weight, and drunk to the very dregs the bitter cup!

[7] Now let us behold him in these amazing characters 1<sup>st</sup> the complete fullness of the godhead; 2<sup>nd</sup> the suffering son of man! Acquainted with grief and submissive to his own creation, *While thus the mighty maker dies for man his creature's sin*. [8] And in the last place: behold him rise victorious, over all his and the church's enemies, and sit down on the right hand of the majesty on high - from whence we look for him to *appear again the second time unto salvation*, as the perfect deliverer of his saints, and the restorer of the whole creation, to its original purity and rectitude.

## ***Emmanuel***

*Isaiah 7: 14*

[1] The prophet was reproving their unbelief in the message he brought; and says God will send you a greater messenger. Yea, he will himself give you a sign:

*"A virgin shall conceive and bear a son, and they shall call his name Emmanuel"*

[2] But how was this to be a sign for their comfort and assurance of deliverance, when it was many hundred years before it came to pass? [3] The explanation is this. It presupposed the preservation of that city and nation in which the messiah was to be born. [4] And his name was to be called Emmanuel - *God with us*. God dwelling in our nature, God and man meeting in one person, and becoming a mediator between God and man.

[5] Now let us consider the word "Emmanuel, God with us" 1<sup>st</sup> He is with us in his providential care: causing all to work together for good to those who love God. 2<sup>ly</sup> He is with us to justify: to bear our guilt and screen us from the strokes of justice. 3<sup>ly</sup> He is with us as the Lord of our righteousness presenting his own perfect obedience; by taking us into himself through an inexplicable union by which he says (John 14) *And thou*



*bast loved them even as thou Hast Loved me.* 4<sup>ly</sup> He is with us in forming his new creation in our souls and changing us into his own image: for it was the end he intended, in giving himself for his Church, to cleanse her from all pollution, and present her without spot before God. 5<sup>ly</sup> He is always to be held by the name Emmanuel, for he is every moment with us, if we look to him, according to that word of Moses, *God is with you while you are with Him.* And, *in him we live and move and have our being.*

[6] He said “*I will not leave you comfortless — I will come unto you — and will be in you a well of water springing up into eternal life.*”

## Ensign

*“And in that day there shall be a root of Jesse, which shall stand as an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious.”*

— Isaiah 11: 10

[1] The messiah is here pointed out as to come of the family of David. Yet David is not named, but Jesse — who was a private and mean person — to intimate that at the time of Christ’s birth the royal family should be reduced to its primitive obscurity. [2] Nevertheless, as God delights to bring great things out of little ones, the more to shew his power, at that very time, the messiah should appear. [3] And one of the characters he was to bear, was, that of an Ensign. [4] In allusion to this he says himself, *And I, when I am lifted up from the earth will draw all men unto me.* [5] The intention of an ensign, is a mark for all distant and scattered ones to flee unto. [6] The words, which follow this verse are, *And it shall come to pass in that day, the Lord shall set his hand a second time to recover the remnant of his people.* [7] Now this must refer, as the first, to the return from the Babylonish captivity. Therefore, this setting his hand the second time implies the deliverance by the Messiah. [8] In his day—the day in which we live, is this ensign lifted up.

[9] The church is described as an army, therefore called the church militant. Now in this battle, we are often scattered - driven by stress of temptation one way and another; but our Ensign is lifted up, and the moment the soul turns to Jesus it is again in its camp, at its colours. Nay it is in the city of refuge, for, *in returning and rest shall we be saved, in quietness and confidence shall our strength be.* [10] Whoever keeps close to the ensign, no enemy can harm him. For none ever trusted in the Lord and was disappointed. [11] But sometimes there is such a cloud of dust before our eyes, we cannot discern the ensign. Well, then we must feel for what we cannot see. [12] Let us cling to the will of God by acts of resignation. Every such act throws you nearer and nearer the mark. And let it never be forgotten, it is

impossible to drop into hell, with an act of resignation in the heart. Resignation is a touch of heavenly love and heavenly love cannot enter there.

## Eagle

*“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him.” — Deut. 32: 11*

[1] ‘Tis said of the eagle, she *fluttereth over her young* to give them some idea of flying. So the spirit of the Lord moves over the face of the soul, to excite it in some desire to come out of the nest of worldly delights where she has so long been tied and bound. [2] Again, she *spreadeth abroad her wings*, to cover, warm, and cherish them; and to invite them to come up and rest upon them. [3] How does this answer those gracious words of our Lord when, weeping over Jerusalem, he said: *How often would I have gathered thee as a hen gathereth her chickens under her wings, but ye would not!* [4] How often hath he spread his arms wide open to our souls, while he impressed with power those words on our hearts:

Ye need not one be left behind  
For God hath bidden all mankind.

[5] How often hath he covered us in the time of danger, and fed us as the eagle her young from birth to this day. [6] Now, then, let us cast both soul and body on his love. For observe the next word: *Taketh them, beareth them, on her wings.* [7] The saviour hath indeed taken us, taken all our burden, for he hath borne our griefs, and carried our sorrows. He bears us on the wings of love - in every sense! [8] First, he bears all the weight of our guilt and condemnation, enabling us to say:

My peace it is made, my ransom is paid  
My soul on his bloody atonement is stay’d.

[9] Secondly, he bears us up before the throne of God, on the wings of his perfect obedience, by which he performed the perfect law: *For our debt He hath paid, and our work he hath done.* [10] Thirdly he bears us above and through every trial and temptation, going with us through fire and water; and himself preparing us for the wealthy place, becoming the finisher as well as the author of our faith. [11] Again, as the eagle is said to be the only creature that can bear to look at the sun, so the mediator is the only one who can behold the full blaze of deity, and yet condescends to join our nature to his own.

[12] Observe, this title of eagle, is what the Lord hath himself assumed. For he is here, pleading with Israel, by the repetition of his mercies, to

raise gratitude in their hearts. And in Exodus 15:4, there is the same expression

*I have borne you on eagle's wings, and brought you to myself.*

[13] When the eagle flies with her young ones on her wings they are in safety. No archer can hit them, but through her. So does the saviour put himself between us and every danger.

[14] It is added, *The Lord alone did lead him \_ and no strange God was with him*, as if the Lord had said, "I only shall bear your burden! I tread the wine press alone! I have no sharer in my care, my sufferings, and love! Therefore, let me have no sharer in your affections!"

## **Foundation**

*"Other foundation can no man lay, than that which is already laid,  
which is Christ Jesus the Lord." — 1 Cor. 3: 11*

[1] This is the foundation on which the whole church, and all its doctrines and blessings may be built. 'Tis laid by the counsel of divine wisdom, and held out in the word of God, as that on which the spiritual building can alone stand firm. [2] Now this foundation is Jesus Jehovah, of whom Isaiah saith, *it is a sure foundation, a tried stone, a corner stone, and he that believeth on him shall not make haste.*

[3] But in what sense is Jesus this foundation? 1<sup>st</sup> As the propitiation for our sin. There is no pardon but through his atonement. 2<sup>ly</sup> As having performed the perfect law, and so becoming the Lord our righteousness. 3<sup>ly</sup> As the incense which by his intercession perfumes and presents all our petitions to the Father. 4<sup>ly</sup> 'Tis he, which baptizes us with the Holy Ghost, pouring down every blessing, spiritual and temporal, as the purchase of his own Blood! And 5<sup>ly</sup> as the corner stone, that joins all the building and holds it together; or, in other words, by taking us into himself, and acting on our souls as the spirit in the living creatures: moving, actuating, and guiding every moment. And as the fire, transforming every thing into its own nature. Thus is He all in all.

[4] *And those who believe on him shall not make haste:* that is, shall not, as the word implies, be put to confusion; shall not have need to run for succour to any other refuge; but shall find him in whom they confide a sure and firm foundation.

[5] Now we shall find the need of this foundation in the day of temptation, since nothing can save from the love of the world but a strong and full conviction that we have an house eternal in the heavens, of which we feel an earnest in our hearts. [6] Again, we shall need this foundation in the day of trouble, that the bitter cup may be sweetened by the assurance

that these afflictions which are but for a moment, shall work out for us (who are on the foundation), a far more exceeding and eternal weight of glory. [7] We shall, likewise, need the knowledge of our being on this foundation in the day of death, that while we pass the dark valley, we may feel his left hand is under my head and his right hand doth embrace me! [8] Lastly, we shall find the blessing and glory of being built on this foundation at the day of judgment. Many will appear there, whose house is built on the sand! Some reformation of manners; some crosses borne for the cause of God; some marks of charity - perhaps to God's people, & they will hope a security from these props; since a cup of cold water is not forgotten before God. [9] "But", the answer will be, "it has not been forgotten, they have had some return while on earth for all they did for God's people." [10] But, since nothing beside the loss of self, and being engrafted into the saviour, can produce eternal glory, their house, being built on the sand, must fall before the floods and storm!, while those who are found on the true foundation shall eternally sing!

Stands my house on Jesus fast  
That rock can never fail!

## ***Feeder***

*"He shall feed his flock like a shepherd" — Isaiah 40: 11*

[1] If he is our shepherd, we have no room for fear. But, says Satan, the accuser of the brethren, *thou art not one of his sheep*. [2] Now on this hinge, all turns. For what avails the promise, this shepherd will feed his sheep, if I am not one? [3] In order to shield off this dart, first entreat the Lord to bear his witness clear in your soul, and himself to seal you with the spirit of promise. [4] But in the mean time, set the foot of your faith on some scripture, and you shall find it a *firm foundation*. *Lo every one that thirsteth come! And whosoever will, let him take of the water of life freely*. [5] The question is, art thou willing to be made whole? If thou art, then from this moment throw your whole self on Jesus, come to him, and he will not cast you out. [6] And now poor, hungry soul, look at Jesus as your feeder. *For he shall feed his flock like a shepherd*.

[7] But how does a shepherd feed his flock? First, he leads them to good and proper pastures. So the Lord hath led us under a gospel ministry. [8] But he does not as the earthly shepherd, only turn them in; but he renews that pasture every time you are feeding upon it. At each means of grace, there are some souls who feel as if the Lord was putting every bit in their mouth. Each sentence comes with the light and unction of his spirit, and so it shall be every moment of the day if we had but attained the true



spirit of watchful prayer. [9] Our shepherd would feed us every moment by the abiding grace which leads to the clear fountain of divine consolation. [10] But it is the office of the shepherd so to save the sheep. This is a most important part. The lion and the bear would have torn the flock of David; but he slew the beasts and saved the Lamb. [11] So our great shepherd has bruised the serpent's head. And if you will hang upon him, he will bruise him under your feet shortly. [12] And if there is a wounded sheep, he will wash the sore in the water which flowed from his side, and will heal you with the balsam of his blood, shed for your sin. Yes, he will cleanse you from every spot *and you shall come up as sheep from the washing and none be barren among you.*

[13] But this good shepherd has undertaken for all our wants, both soul and body, time and eternity. Hear his own words: *take no thought for the morrow; nor for the life; what we shall eat or what you shall drink; neither wherewith you shall be clothed. For your heavenly Father knoweth ye have need of all these things. Again, No manner of thing that is good shall be withheld.*

[14] But, say some, the Lord seems to withhold work from me, and therefore I shall soon want food and raiment. Nay I have it not now as I would. [15] Observe, he withholds from thee nothing that is good for thee. Perhaps more plenty would but draw thy soul to earth, because thou art a cold lukewarm seeker. [16] But if thou would have more plenty, observe that other text *Blessed are the meek for they shall inherit the earth.* [17] Now, get your soul renewed in meekness; get the mind that was in Christ; and you shall find that promise stand as the pillars of heaven: *no manner of good thing shall be withheld.* [18] For he who counts the every hair, delights to fill you with every comfort you can be trusted with. [19] Then we may say with David *The Lord is my shepherd, therefore shall I lack nothing.*

## ***Faithful Witness***

*"John, to the seven churches which are in Asia, grace be unto you, and peace, from him who is, and who was, and who cometh, and from the seven spirits that are before the throne, and from Jesus Christ the faithful witness" — Rev. 1: 4*

[1] John here wishes them blessings; or rather, blesseth them in the name of the sacred three. [2] The first person in the trinity, he thus describes: *him who is, and who was, and who cometh.* The everlasting Father, of whom it may always be said he cometh, because his power and glory shall be more and more manifold throughout eternity. [3] Secondly, *from the seven spirits before the throne.* The Holy Ghost is here expressed under the title of seven because of his manifold operations, and because of the perfections of those operations; as the number seven implies completeness or



perfection. [4] And thirdly, *from Jesus Christ the faithful witness*. Now we are to consider in what way we can behold Jesus Christ in that character.

[5] First, he was the faithful witness to the truth: bringing glory to both the justice and mercy of God; completing by his life, his suffering, his death and resurrection, all that was needful to manifest that glory of holiness, which sin had obscured before the eyes of the universe.

[6] Secondly, he appears as faithful witness in behalf of his people before the throne: against the accuser of the brethren - who, we are told, accused the saints before God day and night. He hath bruised this serpent's head, and cast him out, saying, "Who shall lay anything to the charge of God's elect? I am God who justifies them, who then shall condemn? I have died for their sin, yea; rather, I have risen again for their justification. They believe on me and their sins and iniquities shall be remembered no more. The sins of my people may be sought for, but there shall be none. And their aggravated transgressions? But they shall not be found."

[7] Thirdly, he will be a faithful witness for his people at the last day. Then the righteous, raised up to meet him in the air, and placed on his right hand, shall, with every power, ascribe their whole salvation to the unmerited love of Jesus; when he shall bear a testimony astonishing to their ear. "These," saith he, "are they who have been my faithful witnesses on earth, and I bear them witness before my Father and his holy angels. They have cast themselves, and all their sins, on me. I have accepted the charge. I have engrafted them as a branch into myself. I have put my spirit into their hearts; and they have proved their faith by their love and obedience. They have fed me when hungry, clothed me when naked, abridged themselves of many indulgences, that they might refresh my messengers, and spread my work upon the earth. They have seen me a stranger and took me in, though with labour and inconvenience; and this they have done, in simplicity of spirit; not Lording it over my heritage, because they have cast a mite into my treasury, but as little children who have washed their robes and made them white. They have given the cup of cold water in my name, which shall not be forgotten before God. And now, let the everlasting doors be thrown wide open that the nation, which keepeth the truth may enter in."

[8] Fourthly, he will be the faithful witness to his people before the face of the wicked, who have had them in derision and a proverb of reproach. Their too late awakened consciences, shall present before them every word, thought, and action, against the children of God who lived in their day. [9] And Jesus the judge will say: "unto me, unto me, inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Then will he cast such a glorious luster over his servants, as shall make their righteousness

as clear as the light, and their just dealing as the noonday. [11] While the astonished beholder shall be amazed at the greatness of their salvation: so far beyond all that they looked for.

[12] And lastly, he will present them covered with the robe of his righteousness, and washed in his blood, without spot and wrinkle, before the throne of God. *For faithful is he who hath promised, who also will do it.*

## **Fountain**

*"In that day there shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness" — Zech. 13: 1*

[1] *In that day*: the day in which the messiah shall offer up his life a ransom for many. The blood of Jesus shall then be a fountain, yea an open fountain. [2] The spouse is said to be to Christ, a fountain sealed; but Christ to the sinner, a fountain opened to the inhabitants of Jerusalem, that is to say, all to whom the gospel is preached. [3] Christ sent his disciples two and two to each place where he himself intended to come. So when the sound of the word goes forth, the master's feet are close behind. For, by the word, *the kingdom of God is come nigh unto you* - or, the fountain is open; come, and wash. [4] And each messenger may say, "lo every one that hears my voice, take knowledge that to you, even to you, the fountain is opened." [5] But for what is it opened?

For sin and uncleanness; and whosoever comes by faith shall feel that truth:

And when on thee I do believe  
My worst shall not condemn

[6] But as faith is the instrument by which we must be brought to experience, the benefit of this fountain, it behoves us principally to have regard to that. And this faith is to gain its food from the promises and offers, of the word of God.

[7] And in order to do this, there needs: First, a knowledge of our sickness, or we shall not seek the physician.

[8] Secondly, we must be willing to have Christ on his own conditions. [9] Perhaps you say, "yes I am willing, but I am not able." I do not ask you if you are able, all the Lord requires of you is to come willingly to the fountain, and Christ will do all the rest. [10] "But," says one, "I fear I am not willing." Well, it is the Lord that is the sovereign of all hearts, for the hearts of all is in his hand; and he hath enlightened your understanding to see the good way. [11] Now, therefore, take up the prayer of the spouse in the Canticles: *Draw me so will I run after thee.* And he will give you to follow with your whole heart.

[12] Thirdly, you must look to the free offers of God. Christ says, “preach the gospel to every creature, for I tasted death for all men!” For all men. [13] Saith the soul, then for me! And when you can, catch hold a little, though but, as it were, by the hem of his garment.

[14] Then, in the fourth place, venter freely, and claim him as your own. [15] And so the work is done!

[16] And now, consider how precious a treasure you have gained in this pearl of great price. [17] You are a son or daughter of the most high by being joined to the heir of all things. You have a right to all the promises for time and eternity: to everything temporal that is for your good - for the whole world is the Lord’s and the fullness thereof. [18] Yea, you have in him, pardon, holiness, and heaven. For he hath received the gift of the Holy Ghost for you; yes for you, who were but just now a rebel, since *he hath received gifts for men, even for the rebellious, that the Lord God may dwell among them.*

[19] Observe: the fountain is opened for sin and uncleanness. For sin! - all the guilt of your past sins are washed away when you believe on him, who justifies the ungodly. [20] But what is the source from whence these sins do spring? Surely from a polluted unclean heart. [21] Well, here is a fountain opened to cleanse us from all our idols. For in the following verses are these words: *and in that day saith the Lord of hosts I will cut off the names of the idols out of the land and they shall no more be remembered.*

[22] Now all sin springs from the idol self. If that is removed we immediately become as little children! [23] And in the same chapter, the Lord says, *I will bring the third part through the fire, I will refine them as silver is refined, and will try them as gold is tried, and they shall be my people, and I will be their God.* [24] If, then, you are willing, and do but cast yourselves on this open fountain you shall pass through it into the wide ocean of everlasting love. [25] You shall be purified in the sea, like unto glass mingled with fire, & drink forever at the pure river, clear as crystal, proceeding out of the throne of God and of the lamb!

## ***Flesh***

*“And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth!” — John 1: 14*

[1] Saint John had been proving the divinity of the word, that *he was with God, and was God*, and here he declares the astonishing mystery. This divine *word was made flesh and dwelt among us*. [2] Now for what cause was this amazing transaction brought about? And what are the effects to be produced thereby?

[3] First, what was the cause? One would almost be ready to say, surely some uncommon faithfulness in the creature; something highly pleasing to the creator, which induced him thus to honour our nature, and favour man. [14] Ah! No! The cause was the first man. The representative of us all had rebelled! And we, all as sheep, had gone astray after him. [15] Therefore, while we were yet enemies, Christ died for us!

[16] Secondly, what is the effect to be produced by his being made flesh? The answer is short, but great: that we may become Divine! [17] And in order to raise us to this dignity and happiness, the eternal word, by a most amazing condescension, was made flesh, united himself to our miserable nature, with all its innocent infirmities!, that he might atone for all our sins, and make us holy by taking us into himself, and imputing to us the perfect righteousness, which he performed! [18] Thus, he is *the end of the law for righteousness, to every one who believes*.

[19] But he did not make us a transient visit, but dwelt among us, and we beheld his glory, *the glory as of the only begotten son of God full of grace and truth*!" [20] St. John in a particular manner could say this!, for himself, with Peter, and James, were favoured with more immediate views of it than the other disciples. [21] "But," says he, "we not only saw his glory on the holy mount, but we have, with deep attention, beheld the glory of his holy life and can testify it was such a glorious holiness as well became the only begotten son of God; for he was full of grace and truth!" [22] Grace!, unmerited mercy, and love, and truth, i.e., keeping his promise forevermore — surer than the pillars of heaven.

[23] Thus the word was made flesh, who hath said, *except ye eat my flesh and drink my blood, ye have no life in you*. That is, except ye every moment draw spiritual strength from me, by an inward attention and vital union, as your bodies are sustained by natural food. [24] And as a pledge that we would live by this union, we receive the sacred elements of bread and wine, which as it spreads through the body, and becomes one with it, preaches to us the need of becoming one spirit with ye Lord, as he hath become one flesh with us!

## ***Friend of Sinners***

The words are:

*"But ye say, behold a glutton and a wine bibber,  
a friend of publicans and sinners." — Luke 7:34*

[1] Let us first observe the treatment our Lord met with when in wondrous condescension, he would even converse and eat with the poor fallen race he was come to save. [2] Well may we be content to have our



names cast out as evil when the source of all innocence was thus traduced. [3] But a part of their reproach was real truth. He was and is the friend of sinners! Observe: not of sin, that he abhors; but he is indeed the friend of sinners who are willing to be saved from their iniquities, and brought back to the fold of God. [4] And this character of friend is held out to us in many parts of scripture: Abraham, the pattern and Father of the faithful, is called *the friend of God*; and our Lord says to his disciples, *I have not called you servants but friends, for the servants knoweth not what his Lord doth. But I have told you all things whatsoever I do.*

[5] Now a friend is one to whom we may always open our whole heart. So the blessed Jesus invites us to make every request known to him, and adds *call upon the Lord at all times ye people Pour out your hearts before him.* God is a refuge for us. [6] Again, a friend is one to whom we may apply in every want. So we may, in the highest sense, to the Lord. Do we want pardon? He hath bought it, and gives it freely. Do we want Light? He says *I am the light of the world. He that followeth me shall not walk in darkness!* Do we want acceptance with God? He presents himself in our place, and covers us with the robe of his perfect obedience! Do we want holiness? He imparts his nature, and changes our stone into flesh. Do we want protection? He says to those who trust in him, "I will compass thee about as with a shield and become thine exceeding great reward!"

[7] And such is his friendship to us poor sinners, that he hath changed places with us having taken our sin, and given us his righteousness. Thus is he the friend indeed!

## Gift

*"Jesus answered and said to her, if thou hadst known the gift of God, and who it is that saith unto thee give me to drink, thou wouldst have asked of him and he would have given thee Living Water!" — John 4: 10*

[1] Here are three things to be observed. First, do we know the Gift of God? Secondly, if thou hadst known thou wouldest have asked. Thirdly, and he would have given thee Living Water.

[2] 1<sup>st</sup> knowledge is a good gift. And every good gift is from the Father of lights. But the knowledge of Christ is the greatest gift, for none knoweth the son but him to whom the Father is pleased to reveal Him. [3] In this gift of God is comprised all we can want, all we can wish, for time and for eternity. [4] In one word he is love. [5] Then all that we can conceive of infinite power, wisdom, and love free and unmerited; all the attributes of God united for the good of man - such is this gift of God! [6] A sun to enliven; a shield to protect. A twofold righteousness, imputed and



imparted. A perfect and sufficient sacrifice! An advocate and everlasting high priest! In one word a saviour! Such is held out to us in this gift of God!

[7] 2<sup>ly</sup> but does our little knowledge of him make us cry for more? Yes, if it is real, it does. *If (saith our Lord) thou hast known the gift of God thou wouldest have asked of him.* [8] The gift of his purity would make thee believe, long, and weep and pray and wrestle; yea, agonize to be changed into his holy nature; to be renewed in his image and formed again after his adorable likeness.

[9] 3<sup>ly</sup> *And He would have given them living water.* Observe he saith, *If thou hadst known thou wouldest have asked, and I would have given thee living water.* [10] How this confirms those words we so often repeat *In the knowledge of him standeth eternal life.* [11] Then let us cry to the giver of every good gift, to reveal this saviour more and more in our hearts. [12] Let us be encouraged to pray without ceasing, since the truth himself hath said *every one who asketh receiveth.* Therefore *ask and it shall be given Thee*

## Guide

*“For this God is our God for ever and ever, he will be our guide even unto death” — Psalm 48: 14*

[1] This psalm begins with exalting the greatness of God as the God of holiness, and commemorating the wonderful deliverances he had wrought for Israel. Then follows that exultation this God who hath so often saved us *is our God for ever and ever and he will be our guide even unto Death.*

[2] 1<sup>st</sup> He is our God; then in him we possess all we can want for. He is all sufficient, but he is ours in the character of God, which implies 1<sup>st</sup> a lawgiver: he hath a right to our immediate and implicit obedience. 2<sup>ly</sup> He is our judge: our eternal sentence depends on his pleasure! 3<sup>ly</sup> He is ours forever: at every time, in every situation. [3] And he will be our guide in all the paths of life, consequently, our guard in every danger through all the mazes we are called to pass. And in the dark valley of sickness, pain and death!

[4] Some read the words he will guide us above death; meaning, we shall not as it were feel it, it shall have no power to hurt; and indeed that agreed with his having overcome the sharpness of death, and taken out the sting. [5] Some observe the word means, he will guide us on the other side of death, as we say in the hymn, *And beyond ye grave our everlasting friend.*

[6] In short, to take the whole meaning of the word together it is: this our God, will be all our own; and he will guide us to death, through the valley, and raise us so above it, that we shall ask the monster where's his sting, or - *where's thy victory boasting grave*”!

## Glorious

*“There the glorious Lord will be to us a place of  
broad rivers and streams” — Isaiah 33: 21*

[1] The words before it is, *Look on Sion the city of our solemnities thy eyes shall see Jerusalem a quiet habitation.* [2] This was but imperfectly fulfilled in the return of the Jews; but entirely so in its mystical meaning of the Gospel Church. [3] There (as follows) the tabernacle was to be no more taken down, but that dispensation to remain in everlasting glory. *There the glorious Lord (even the saviour) will be to us a place of broad rivers and streams.* We may first look at his character, and then at his office.

[4] 1<sup>st</sup> As our Lord. The word implies, one who shall govern. Our glory and safety consists in being subjects to this Lord. One who shall protect, also as an assister of our work, and a provider for our wants.[5] But he is a glorious Lord. I have often observed that the glory of God, is his uncovered holiness. The more his holy nature is displayed, the brighter does his glory shine forth! [6] Now this God of this holiness, we are told, shall be unto us as a *place of broad rivers and streams.*

[7] Here then, in the second place, we look to his office. Observe, he will become to us a broad river. It seems as if what Ezekiel mentions in the 47<sup>th</sup> chapter has an allusion to this. [8] He there speaks of the holy waters flowing out of the sanctuary, or the spirit flowing from the saviour our true sanctuary. [9] Now these waters were first only to the ankles. So there are souls, who feel the drawing invitations of the almighty. But if they rest not there, these shall drink deeper. [10] Next, he found them *to the Knees.* [11] But when the prophet passed again, they were *up to the loins.* But again says he, *the man who held the line brought me to the waters and behold they were a river to swim in.* [12] The promise of our Lord was *I will send you another comforter and will pour out my spirit upon you.* [13] But the measure we receive depends on the enlargement of the vessel into which it is to be poured. [14] Now that is the grace of faith. [15] As that increases we shall find this glorious river deeper, and spread all around, while the soul, plunged into it, and lost in God, finds no bottom nor shore; but delightfully dwells in the pure elements of love, as a fish in the mighty waters.

[16] *And there the glorious Lord shall eternally become unto us a place of broad rivers and streams.* Streams of every grace shall flow into the soul, changing it into the very image of him it represents, as face answers to face in the glass. [17] It is said of that broad river, *no gallant ship shall pass thereby.* The soul thus enclosed, and changed into the nature of God, shall rest as an island surrounded with seas, and no enemy shall approach to hurt her.

## ***God Manifested in the Flesh***

*"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." — 1 Timothy 3: 2*

[1] The apostle mentions the mystery of godliness as the pillar and ground of truth. But what is the ground of godliness? [2] He shews it is Christ manifested in six particulars. [3] 1<sup>st</sup> God manifested in the flesh; 2<sup>ly</sup> justified in the spirit; 3<sup>ly</sup> seen of angels; 4<sup>ly</sup> preached to the gentiles; 5<sup>ly</sup> believed on in the world; 6<sup>ly</sup> received up to glory.

[4] First *God manifested in the flesh*. When God was pleased to make himself known to man, in such a way as man should be able to comprehend by an amazing condescension; the word was made flesh, and dwelt among them. [5] And what adds to the mystery: this was not when man was in a state of purity; but when all flesh had corrupted his ways. Then he also partakes of flesh and blood; bowing under all the load of our guilt and sin, though himself pure from all sin.

[6] Secondly, *justified in the Spirit*. Whereas he was reproached as a sinner, and put to death as a malefactor; he was raised again by the spirit and so justified from all the condemnation, which had been lain on him for our sake. [7] Yea, and we were justified in him, because as our surety he was condemned; and as our surety he was cleared. It being made to appear this his sacrifice was perfect and accepted. [8] Thus he who was given for our offences, rose again for our justification.

[9] Thirdly, *seen of angels*. Both good and bad, all the invisible world had their eyes fixed on the tremendous scene: the evil with spite, malice, and despair; the good with sympathy and deep concern - during the whole of his sacred passion, afterwards, with holy triumph, and sacred exultation.

[10] Fourthly, *preached to the gentiles*. The Jews had long believed salvation belonged to them alone; but now: the partition wall was broken down, and the secret laid open, which says St. Paul had been hid from the beginning, that the gentiles also were included in the covenant of grace; and that to them were the same offers of salvation made; both becoming one in Christ Jesus. [11] And many of the gentiles did receive the word with joy, while Jews, to whom the first message was sent, rejected it.

[12] Fifthly, *believed on in the world*. This was a mighty proof that the power, which wrought it was divine: that the world should be made to believe in him as their God, who had appeared among them as a man of sorrows for thirty-three years, and then hung bleeding on the cross in

Jerusalem. [13] The religion of other nations was represented as something grand; but Christianity is introduced by the profoundest act of humiliation beyond the conception of the creature: even in God himself becoming man and bearing the punishment due to his creatures' sins.

[14] But, sixthly, he is *received up to glory*; there to display the glories of the godhead no more covered under the veil of our atoning sacrifice. [15] But having received, as the head of his church, the fullness of the spirit, he now intercedes for the perfecting of the saints: for the pouring out of that full baptism: and for the day, when the whole mystery shall be unfolded, and the incomprehensible love of the sacred trinity, be so fully manifested that there shall be no more night; but one unclouded, and eternal, day.

## **Head**

*"He is the head of his body ye church" — Col. 1: 18*

[1] We are told the Father hath made him in all things head of his church; and we are the members of this mystical body. [2] Let us then consider what *the head is to the body*, that we may form some idea what Christ is to his church.

[3] The head, you know, is the seat of wisdom; and in the head are the organs of sight, by which we discern our way, see how to avoid an enemy, or to choose or refuse any thing. [4] In the head is the avenue from the heart by the gift of the tongue; as, also, the faculty of hearing. [5] Moreover, it has the powers to command, and direct the different dispositions of the mind.

[6] Now Christ is all this to the Soul. First, the head is the seat of wisdom, and in him are hid all the treasures of wisdom and knowledge. [7] And as he is the treasure of the soul, so we are invited, repeatedly invited, to draw continually all we need. For Christ is made of God, unto us wisdom. [8] Secondly, in the head are the organs of sight. Christ is the light of, yea and the eye of, the soul. He looks forward, backwards, and all around; sees every danger, every want, his people can feel: and so becomes their sevenfold shield. [9] Thirdly, in the head is the power of speech. Christ prays for us, and the spirit prays in us. He takes our imperfect prayers, washes them in his blood, perfumes them with his perfect obedience; and then, through his own mouth, presents them before the throne of God. [10] Fourthly, he is the ear of the soul; for he heard the sentence of condemnation pronounced on man, while the deaf soul heard nothing of it, and gave himself to that sentence in our place. [11] Yea, and he hath opened our ear: or we should never have known the voice of God in this day. [12] Fifthly, in the head is the governing principle that directs every



power of the mind so long as it is united to the body. [13] Thus Christ is the way, the truth, and the life; and the soul that abides stayed on him is kept in perfect Peace.

[14] If any should be tempted to say, “this is carried too far; how is Christ all this to us?” I answer, “my unerring guide, the word of God, tells me, He is all in all.”

[15] But again, he is the head of his body the church as supreme governor; nor does any thing occur, but by his divine order. [16] He is her husband, brother, friend; and will fulfill every part of these characters. *For he is rich unto all that call upon him.* [17] He hath the fullness of the spirit to bestow. So that, having given himself and all his fullness to each believer, he hath made us to become one with him, as the head, limbs, and members, are but one and the same Person.

[18] What may we not expect as the fruit of this mysterious inexplicable union? Why, himself tells us: *Ask*, says he *that your joy may be full*; that becoming partakers of the divine nature, you may be filled with the fullness of God.

[19] Here let me add the observation of my dear Mr. Fletcher: *You cannot expect or believe too much; for Christ is always ready to set his hand to every bill that faith draws.* [20] Then let us look for the fullness of the spirit, the living water to flow abundantly from our living head. [21] And remember, after all our highest thoughts and warmest expectations he hath promised to do exceedingly above them all!

## ***Holy Child***

*“Signs and wonders are done in the name of the holy child Jesus” — Acts 4: 30*

[1] First: we may look at that wonder of the Universe, Jesus the Child. [2] God, in uniting our nature to his own, would pass through that most helpless and feeble state. [3] But why, after the resurrection and ascension, do the disciples still retain that title of holy child in their prayer? [4] It appears to me to hold him out in that character as a peculiar example; and well accords with his own words, *except ye become as little children ye cannot enter the kingdom of God.* [5] Let us then enquire how we may conform to this example, and word, of our Lord.

[6] First, I would observe it is not the soul of the child we are to copy after; for we know all are born with a sinful fallen nature. [7] But the outward state of the infant is a lively picture of what we are, and what we should be. [8] 1. of what we are. The child is helpless: and we are as perfectly so with regard to our spiritual concerns. It has no wisdom to order or provide: neither have we. It is exposed to every danger, if not continually protected



by the most watchful care; and were it not for our heavenly protector, the roaring lion would have had us all in hell long ago. So far, the child is our portrait as to what we are.

[9] But, 2, it is so as to what we should be: sensible of our helplessness, ignorance, and danger. [10] We may observe what the infant really doth. Though it is helpless, it does not refuse help. It lays on the arm, and is carried and protected as the nurse sees good. [11] Again, though it can't provide one crumb for itself, it does not refuse to be fed. It even draws in the milk, and often weeps for, and looks after it. [12] It lives in a continued state of dependence and resignation. [13] Never did you hear the babe complain of the meanness of the vessel in which its food is provided. It will take as well out of a pewter, as out of a gold, or silver spoon. [14] And when we are truly simplified, we shall gather food from all with like simplicity. [15] Again, it is a state without care: it, literally, lives but one moment at a time; and neither looks, nor fears, for tomorrow. [16] It has also a perfect confidence in its nurse. As was the case of a child carried away in a boat, by the stream with its mother. [16] As it sit on her knees observing her fears by the rising waves, which were ready to sink the boat, the child cried, "beat them back mammy, and bid them go." [17] The babe thought all under its mother's command; and with perfect confidence rested on her word to save it from the waves. [18] But though the natural babe mistook its mother could not save; yet the spiritual babe has no room to fear a mistake. [19] Here is a firm foundation. None ever trusted in the Lord and was confounded. [20] Therefore, the disciples gloried in this word of praise, *signs and wonders are done in the name of the holy child Jesus*.

## **Husband**

*"For thy maker is thy husband; the Lord of hosts is his name. And thy redeemer the holy one of Israel: the God of the whole earth shall be called" — Isaiah 54: 5*

[1] We have often observed that every name that could express affection, divine wisdom hath made choice of for our encouragement. And here, the most familiar and tender relation is expressed: *thy maker, is thine husband: the Lord of hosts is his name*. [2] Observe the two titles, thy maker the Lord of Hosts. [3] Yet this sovereign Lord hath found a way to make us one with himself. [4] Christ took our nature that he might espouse us to himself. It would be a strange thing for a glorious angel to come down into the rank of worms to espouse matter; much more admirable is it, that the very son of God did come down into our frail flesh on this wondrous design. [5] Never did love so stoop and condescend as here!

Observe Christ's choice was purely a gratuitous one. [6] When a man chooses a wife, the reason is in the object. She is fair, or virtuous, or rich. [7] One attraction or another, draws out his consent. [8] But when Christ made his choice, no attraction was in his spouse.

[9] She was by nature void of all holy Graces, and so extremely poor as to have no covering, or even to pay her debts. [10] There was nothing in the soul, to draw out his love. [11] Christ finds in himself the cause for all the blessings he bestows. [12] "It is true," he says, *Behold thou are fair, my love. Behold thou are fair.* [13] But in the next verse the church breaks out, *Behold thou are fair my beloved.* She gives all the glory back to him. Her beauty is not her own. [14] She shines not of herself, but in the beams of her husband. [15] Indeed he espoused her with that very design: to change her Ethiopian skin, and put a divine beauty upon her. [16] Thus his choice was merely gratuitous.

[17] Again, in marriage, man and wife, do, by consent, give over themselves to each other. [18] In like manner in the spiritual marriage; Christ and the believer do by consent give over themselves to each other; hence, the spouse cries out, *my beloved is mine and I am His.* [19] Each hath a right in the other. [20] Christ gives himself to the believing soul. It is true, his atoning blood is his own: yet she may wash in it. [21] His resurrection is his own: yet we are raised up thereby and made to sit in heavenly Places with him. [22] His stripes was his own: yet by them we are healed. [23] Thus himself, with all his sufferings, and all his fullness, he gives to each Believer.

[24] Another point to be noted is: an earthly husband says *with all my worldly goods I thee endow.* [25] If Adam had a world, Eve did participate with him. [26] But in the spiritual marriage that is more full, and striking: *Heirs of God and joint heirs with Christ.* [27] O how much is implied in that word *Joint Heirs with Christ.* [28] This is more fully explained by two expressions in our Lord's last prayer, before his crucifixion. First, *that thou hast loved them as thou hast loved me!* And secondly, *the glory which thou hast given me, I have given them.* [29] Thus having made the believing soul one with himself, it must be left to eternity to comprehend what we shall be.

[30] And now, what expectations should the soul be raised to from such an alliance? Protection, provision and consolation is the duty of an earthly husband. [31] But from this everlasting and never-changing friend, who hath bought us with his own blood, and sealed us by his spirit, we cannot hope too much. [32] Well may we then sing:

Jesus Thee alone I know  
Monarch of my Simple heart  
Thou my only Friend below

Thou my heavenly Portion art  
 Here and in Eternity  
 Thou art all in all to me.

## **Horn**

*“The Horn of my Salvation and my High Tower” — Psalm 18 : 2*

Again, in Luke 1: 69, are these words:

*Blessed be the Lord God of Israel for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David.*

[1] A horn signifieth strength, plenty, and honour. [2] First, strength We are told, help shall be laid on one that is mighty. [3] Yea the almighty strength of his people, the Lord, seeks no strength in us; for the full shall be sent empty away. [4] The more conscious we are of our weakness, the more welcome to Jesus. ‘Tis true: obedience is in the covenant, and the sure concomitant of faith. [5] But at the same time, we are informed that all our good is divine. For, saith the Lord, *I will work all thy works in thee!* [6] The precept runs *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul.* [7] But mark how the promise keeps pace with it. [8] I will circumcise thine heart to *love the Lord thy God with all thy heart, and with all thy soul.* [9] ‘Tis the observation of a great man, *the poor trembling sinner may boldly draw near, for, says he the word of God is to this effect: I will do all, and then thou shall do something.* [10] Thus, we will ascribe all the glory to him, for he is the strength of Israel, and the horn of our salvation.

[11] Secondly, plenty. This character of our horn reaches both to spiritual and temporal good. [12] With our God is plentiful redemption, and he shall save his Israel from all their sins; and with our dust also is the covenant made. [13] In one word: here is the promise of all kinds of plenty. [14] No manner of thing that is good, shall be withheld from those who walk uprightly. [15] And if such a covenant is made with our dust, that not an atom shall be lost, how securely may we cast our every care on this horn of our salvation!

[16] Thirdly, the horn is representative of honour. [17] It is truly said of God’s children, *who is as the Christian Great?* [18] But take notice, how he comes to be so. First his Lord and saviour, the horn of his salvation, became little. [19] Jesus made himself of no reputation. The reproaches, which belonged to us, fell on his sacred head. [20] And now, says David, *his gentleness hath made me great.*

[21] That word *he that honoureth me, will I honour*, is and ever will be found true. [22] Take one instance, that of Abraham. He honoured God

by a singular spirit of faith and obedience. [23] *And I, said God, will make thy name great.* Though thou leaves all thy earthly honour and embraces contempt, *I will make thy name Great!* [24] And behold how this is accomplished. [25] For more than three thousand years, how great has his name been, among the Jews, and in the Christian church. [26] Do you not count it your honour to be the sons and daughters of Abraham? Has he not the honourable title of the Father of the faithful, and do we not all by faith lay claim to those clusters of promises made to Abraham in the covenant, of which all his spiritual seed are heirs, through the promise? [27] What an honour is here put on Abraham the friend of God. [28] And this is the heritage of the servants of the Lord: since the Lord hath raised up for us an horn of salvation to be the strength, the fullness, and the glory of his people Israel.

## Highest

*"The Lord also thundered in the heavens and the highest gave his voice."*

— Psalm 18: 13

[1] This title of highest is here considered as belonging to Christ, in as much as he also is Jehovah. [2] But in Luke 1 it is more immediately attributed to the saviour. [3] Zacharias, when addressing himself to the infant John Baptist saith, *And thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.*

[4] This is one among many of the texts, which strongly speak the divinity of our Lord Jesus. [5] The title of highest being here directly appropriate to him.

[6] Then let us strive to behold him as the highest, ruling over the hosts of heaven, earth, and hell. *For to him shall every knee bow, whether things in heaven or things on earth.*

[7] 1<sup>st</sup> He is supreme over the hosts of heaven: the central point of their happiness, the moving principal of their every power and faculty. [8] When he appeared as a man of sorrow, in his deepest humiliation, he expressed how easily he could have more than twelve legions of angels to defend him; but he held back their ready will. [9] He stripped himself of all apparent glory! that the God of angels might be given into the hand of man. [10] Yet these eyes of the Lord (as they are called in scripture) go *too and fro through the whole earth* that by them, he may shew himself strong in behalf of those whose hearts are upright before him. [11] Cherubs and seraphs, angels and archangels, principalities and powers, thrones and dominions – all attend his nod. [12] And the Father hath said *let all the angels of God worship him.*



[13] Secondly, the hosts of earth. Here, I own, is a great contrast. I have been speaking of the willing obedience of heaven and must now turn my eye to the disobedient habitations of men. [14] Yet the Lord is king: *the earth is the Lord's, be they never so unquiet. And he ruleth among the children of Men.* [15] Their hearts are in his hand, and he turneth them as the rivers of the south. [16] How, otherwise, can we account for the protection of the saints? [17] Such venomous poison is there in the seed of the serpent, against that of the woman, that they would soon be cut off from the face of the earth were it not that the care of them is with the most high; and that, such a care as is expressed in these striking words: *he that toucheth you toucheth the apple of mine eye.* [18] They who will not bend to his scepter must be cut asunder by his sword! *For he will gather the wheat into his garner, and will burn up the chaff with unquenchable fire.*

[19] But when I speak of Christ as the highest in reference to the human race, there is one observation I must not pass over. [20] The near relation between God and man by the union of the two natures, in the person of Christ, so occasioned the apostle to call him the first born among many brethren. [21] Yea, St. Paul observes, he is not ashamed to be so called, having taken on himself not only our nature, but all the weight of our sins, and the whole care of our salvation from first to last; becoming the author and the completer of our faith. [22] Therefore this high and mighty one, is the source of wisdom, strength, beauty, happiness, and the complete perfection of the whole man; while both body, soul and spirit find their full felicity, as they approach nearer and nearer to their living head.

[23] Thirdly, the hosts of hell. And here we have need to know him as the highest, indeed! [24] For great are those who oppose our march on the heavenly road - only they are invisible; or astonishment would seize us to behold the legions through which we have to pass, their long practice, and full acquaintance with the tempers and make of our souls. [25] Add to this, they are spirit, and can therefore converse with spirit, and make powerful impressions on our mind. [26] Besides all this, when we consider that by nature our hearts are inclined to evil, and enmity against God, we must be constrained to confess, it is a miracle of grace indeed, that brings any soul through all to Glory! [27] But that, he in whom we trust, is the highest; or it would not be so. [28] And he hath ordained that no evil can touch the soul, but by our own consent. [29] If we will look unto Jesus, and abide believing, he who is above all, shall bruise Satan under our feet shortly, and we shall, to all eternity, shout, *glory to him in the highest! Hallelujah!*



## Habitation

*"Because thou hast made the Lord, who is my refuge even the most high God thy habitation." — Psalm 91: 9*

[1] This psalm is full of gracious promises: protection from all kinds of harms, and assurances of being kept in the secret place of the most high, and covered under the shadows of his wings. [2] Then David, having by the spirit declared what shall be the portion of those souls, which abide in the Lord, adds as a message from heaven: *because thou hast made the Lord (who, says he, is my refuge) even the most high God thy habitation*; as if he had said, "I have tried him as a place of refuge, and found it sure and strong. Therefore, I set to my seal, that you shall inherit all those things, who make him your habitation." [3] Now what is it to make God our habitation, since such blessings are promised thereto? [4] It is commonly said, 'a hole of my own is more comfortable than a palace of anothers', and, you know, there are many who delight more to have a crust with water, in an old cottage, than to have the best fare in a parish house. [5] Therefore an habitation implies delight; secondly, safety and rest; thirdly, liberty; fourthly, freedom.

[6] 1<sup>st</sup> To make God our habitation, we must find our delight in him and in his ways. Yea he must become our chief joy. [7] 2<sup>nd</sup> Our rest. When people are shut in to their own dwelling they seem hid and secure, yet this is but a seem. A thousand evils may approach but the soul who abides in the Lord rests from all evil. [8] In Christ he hath protection from all condemnation, either from satan, or from conscience: *and as the hills stand about Jerusalem so standeth the almighty power round this soul*. [9] Nay he hath a promise for the outward also, in this very psalm: *There shall no evil come nigh thy dwelling, thou shall not be hurt by the pestilence, which walketh in darkness, neither by the arrow that flieth at noonday*. [10] Thirdly liberty. A man is as a little king in his own house. And they who abide in the Lord, and have their delight in the almighty, are really kings and priests unto God. [11] They are free from the galling yoke of sin, and have their hand in the neck of their enemies. [12] Fourthly freedom. The owner of a dwelling is always free to enter in without the leave of any one. So the soul who lives in the spirit, is always welcome to its Lord, and can experimentally say, *Thou O Lord art my strong rock and my castle, whereunto I may continually resort*. [13] He is also delivered from every care, for with the freedom of a child with a tender parent, he can make every request known unto God. [14] One more head I may add. They who have a home, may invite a friend. So the pious man, is lovingly inviting all to this blessed, delightful, and safe habitation. "Come," says he, "with me, and you shall find good:

For if all the world my saviour knew  
All the world would love him too.

[15] In a word, the soul who keeps the presence of God by a loving recollection, by faith and silence before him, enters into God, as his strong habitation; and shall prove his place of defence to be as the *munition of rocks*. [16] *His bread shall be provided and his water shall be sure.*

## Help

*“God is our refuge and strength, a very present help in troubles.” — Psalm 46 : 1*

[1] Now what is implied in the word help? [2] It conveys an idea of one, who lifts and carries those burdens, which are too heavy for us. Also, a guide in a difficult way, a covert from danger, and a supply for our needs. [3] Now in all these senses, the Lord Jesus is indeed a help. [4] First, he hath borne all the burden of our guilt, and put his shoulders under the load too heavy for us to bear. [5] Secondly, he hath promised to guide us continually, and hath added “he that will follow me shall not walk in darkness.” For Christ is made to us of the Father wisdom.

[6] Thirdly, he is the covert from danger; a place to hide in. [7] It is observed in this very text, that the Lord is our refuge. That is to say, a sure castle into which we may always run and be safe. [8] Yea he is a refuge from the heat of justice; a covert from the storm of temptation and sin; and, as the shadow of a great rock under whose delightful shade we may lie down and rest secure. [9] But fourthly, he is the supply of all our needs. [10] What can we want, that the God of infinite love, wisdom and power cannot supply? [11] He hath taken on himself our every care, is the sole proprietor of all we have and are: for we are not our own we are bought with a price. [12] Therefore it is said of the servants of the Lord, that the care of them is with the most high, who hath said I will satisfy thy soul in drought and make fat thy bones. [13] Thy soul shall be as a watered garden, and as springs of water where waters fail not. [14] And my God (saith St Paul) shall supply all your needs.

[15] But now let us look at the last words in the text. The Lord is not only held out as a help, but *a very present help in trouble*. [16] Sometimes, the Lord's poor afflicted ones are ready to think, ‘he does not hear. He does not regard my petition’ Oh no; he is a present help; and though thou doth not see it yet, the commandment is gone out; and as soon as thy soul can be trusted with the answer it shall come. [17] He is a very present help. That is to say, his ear is always ready; his court is always open; but doubly so in the time of trouble. [18] Then let us lay up this word in our heart *God is our refuge and strength a very present help in trouble.*

## Jesus

*"She shall bring forth a son, and thou shalt call his name Jesus,  
for he shall save his people from their sins."*

— Matthew 1: 12

[1] Jesus, that is: a saviour. [2] A saviour is the greatest gift that God can give, or man receive. [3] It is the same name with Joshua, who was a type of him. [4] It properly signifies the Lord, Salvation. [5] All the names of God are expressive of his nature. We last time considered him under the title of Jehovah: the completer of all his glorious plan, and performer of all his gracious promises. [6] Here, under the name of Jesus, we may learn the method through which all is brought to perfection. [7] First, he is the Lord. Help is laid on one that is mighty, yea almighty, able to make good all he hath undertaken. [8] Secondly, as the salvation of his people, this he accomplishes, first by becoming their ransom - making a full and perfect atonement for all their sins; secondly, by engrafting them into himself. [9] And being thus joined as in a marriage covenant, not only their debts become his, but his pure obedience becomes theirs, and they are accepted in the beloved, who is their robe before the throne of God. [10] Thirdly, as the author and finisher of their faith, setting on the pardoned soul as a refiner's fire, and accomplishing that word, *from all thine idols and from all thine iniquities will I cleanse thee. A new heart will I give thee and a right spirit will I put within thee.* [11] For it is not said he will save his people in but from their sins.

[12] But who are the people he will thus save? Take the answer from his own mouth, *whosoever cometh unto me I will in no wise cast out.* [13] Come unto him this moment leaving all other dependence, and you shall prove *he that believeth hath everlasting life*; or as expressed in our hymn:

Who on Jesus relies  
without money and price  
The pearl of forgiveness  
and holiness buys

[14] There is room for all, and all are invited. [15] Our Joshua will fight our battles for us, will overcome all our enemies, make Jordan to divide, and bring us safely into the promised land of *that rest which remains for the People of God.*

## *Jah*

*"Extol him that rideth upon the heavens by his name Jah  
and rejoice before him." — Psalm 68: 4*

[1] The word Jah is an abbreviation of Jehovah. That is, therefore, the word we are to consider, and it implies the author and source of all being, blessedness, and, perfection: he whose will governs the whole universe, and who hath promised all shall work together for good to those who love him. [2] But in the sixth of Exodus we must look for a further explanation. There it is said, *I appeared unto Abraham unto Isaac and unto Jacob by the name of God almighty. But by my name Jehovah was I not known to them.* [3] The meaning is, though thy knew the name (as to the letter); they did not know the matter contained in that name: which was a performance of those promises made to Abraham, and which he was now about to accomplish, in bringing them out of Egypt, and conveying them into the good land as an earnest of what he would do for his church in future ages. [4] A great man in his comment on this chapter: "This explains the name Jehovah," he says, "God would now make himself known by the name Jehovah; that is first a God performing what he had promised and so giving beauty to his promises. [5] Secondly, a God perfecting what he had begun, and finishing his own work."

[6] In the history of creation, God is never called Jehovah till the heavens and the earth were finished. (Gen: 4) [7] When the salvation of the saints is completed in eternal glory, then he will be known by the name Jehovah. (Rev. 22: 13) [8] In the mean time we may find him for our strength and support in El-Shaddai, a God all sufficient, a God that is enough.

[8] Now we are to extol and praise him by his name Jehovah. That is to say, we are to believe in him as a promise keeping and promise performing God. [9] One who will never fail us, but shew himself our faithful keeper till death, and beyond the grave our everlasting friend. [10] Thus we are called as Abraham, to be strong in faith, giving glory to God.

[11] And the more we believe the more we shall perform the last injunction of this verse. Yea, and rejoice before him. [12] His name, expressive of his nature, carried in itself a covenant of faithfulness. [13] Then as the hymn says:

Let us rejoice in his name, and leave all our cares in his hand.



## Judge

*"It is he who is ordained of God the judge of the living and the dead" — Acts 10: 42*

[1] Of all men, whether alive at his coming, or risen from their graves, all judgment is committed unto him, because he is the son of man. [2] And, therefore, he is appointed of the Father, to determine the everlasting condition of the children of men in the great day. [3] But at this moment let us behold him the judge of the living: of every thought, word, and action, of every motion, desire and affection of the soul. [4] And all is wrote in the book of his remembrance.

[5] If the prisoner at the bar knew that the judge had been, eye and ear, witness to every circumstance of the evils he had committed, it would greatly add to his fear of a condemnation. [6] But our judge has an all-piercing eye; and nothing is hid from him.

[7] The above text is spoke by Peter, who tells Cornelius and his friends, that this Jesus whom he was preaching to them, was he who was ordained the judge of the living and the dead. [8] And the day is coming when we shall see him as such. [9] Our eye shall behold him on his great white throne, appearing in the glory of his Father, in his own glory, and that of the holy angels. [10] In his Father's, shewing his eternal godhead, which will then be proved to a demonstration, whatsoever deists may now say to oppose it.

[11] Secondly, in his own glory. That is, the glory of the redeemer, having fulfilled in our nature the perfect law; accomplished the perfect atonement; and triumphed over all the powers of darkness. [12] Thirdly, in the glory of all the holy angels. Now as the word translated angels means only messenger, and is by the Holy Ghost himself applied to the ministers of the church in the Revelations, I conceive it to speak of all the heavenly host: the spirits of just men made perfect, as well as the created angels. [13] But what is their glory? How can it be said that Christ, who comprises all glory in himself, shall come in their glory? [14] I looked at what some writers have said on this, but only found they considered it as their addition to the glory of his appearance by their attendance. [15] But that did not satisfy me, for it is said *He shall come in their glory*. At last it occurred to my mind: if a married man appears in his riches and honours, we don't scruple to speak in the plural and say their honour and riches: because by that solemn oath with all my worldly goods I thee endow, he hath made her a joint possessor with himself. [16] Now the Lord Jesus, in his prayer before his crucifixion has these words when praying for those God had given him out of the world. [17] He says, *And the glory thou hast given me I have given*



*them*, thus making the believer a joint heir with Christ; so that he comes 1<sup>st</sup> in his own; 2.<sup>ly</sup> in the glory, which he had bequeathed to them.

[18] Now this coming of the Judge, shall be terribly glorious to the unpardoned sinner, whose cries shall be to the rocks and mountains to cover them; but triumphantly glorious to those who are washed in the blood of the lamb! [19] Supported by this reflection: the judge is my friend! He is my advocate! He is the Lord my righteousness! [20] Besides, he is my surety! He hath taken all my debts upon himself! He will answer every demand. He hath done it; and justice is fully satisfied!

[21] Yea, and for the pledge of my claim, he hath given me that faith which hath overcome the world; hath purified the heart; and hath made me to know experimentally, the purport of that text *We shall have boldness in that day, because as he is, so are we in this world*. [22] He hath blotted out the hand writing, which stood against me, by his own Blood! [23] And he himself becomes my robe before the throne of God. Now let us remember Jesus is the judge!!!

## **King**

*"He hath a name written on his vesture, King of Kings" — Rev.19: 16*

[1] When Jesus appeared on earth, it was as a man of sorrows; and he was pleased, a servant's form to wear. [2] But, by and by, he shall be seen as he truly is: a King of Kings! [3] We must observe, though his glory was veiled, while he dwelt among us; and as the apostle says, we do not yet see all things put under his feet; nevertheless, he is king in his holy hill of Zion. [4] And he rules all things as head of his Zion, the church. [5] We are therefore called to behold him as our king; and we shall find beauty in looking at that part of his character.

[6] First, as king, he hath a right to give laws. So says David: *The Lord is my lawgiver*. And we as subjects are bound to obedience. [7] But as he is a perfect lawgiver, so we were bound to perfect obedience. [8] This, since the fall, he knew we could not perform. [9] On which account our gracious king took on himself the task, and himself became our law fulfiller! [10] And when he had magnified the law, and gave honour to the commandment by his own unspoiled life, and perfect obedience, he appointed for us another law suited to our present state: namely, the law of faith and love: which he required and which he will enable us to perform, having left it on record that *love is the fulfilling of the law*.

[11] But alas, we are by nature quite contrary to this law! We are all self and hatred instead of this love! [12] Therefore, our king, he will undertake the war for us, and become our captain. [13] He will lead us forth to

conquest, bring all our enemies under our feet, and fill us with that mind which was in him.

[14] Secondly, it is the part of a king to provide for his armies. Now his church militant are all in dependence on him, and he hath promised no manner of thing that is for their good, shall be withheld from them. [15] The kings of the earth, many times, have it not in their power to provide. [16] Their armies are faint, and often perish for want. [17] But our king is the most high God, possessor of heaven and earth. [18] *And whatsoever his unerring wisdom choose his power to bring.*

[19] It was said to Nebuchadnezzar *"whom thou wilt thou slayest! and whom thou wilt thou keepest alive!"* [20] But our king has only life for his people! to whom he hath said, *Because I live ye shall live also.*

[21] So that we have but one cause of fear in our battles, namely, that of turning rebels. [22] For under the banner of his enemy there is nothing but death!

[23] But under that of king Jesus, there is life for evermore! [24] Again, in the battles of the earth, many lose their limbs, their friends, their every comfort! [25] But we have a grant from our king that all shall work together for our Good! [26] And whatsoever is given up for his sake shall be restored an hundred fold! [27] A poor soldier for the loss of his limb or health, perhaps receives a pension of ten pounds a year, and that is cut off by death in a short time. [28] But with the Christian it is far otherwise. He shall receive an incorruptible inheritance! and a crown, which fadeth not.

[29] He shall be gathered to his own people, the friends he hath chosen upon earth. [30] Every comfort shall be restored with abundant increase:

And the days which in heaven we spend  
Forever and ever shall last.

## ***Leader***

*"Behold! I have given him as a leader and  
commander unto the people" — Isaiah 55: 4*

[1] When poor travellers are about to pass a difficult road they frequently ask for a guide; which having obtained, they expect to be led and guided in their way. [2] The God of love and wisdom, well knowing the need of his poor creatures has provided for us an almighty saviour, to whom himself gives the name of leader. [3] Observe, it is one of the principle names of the saviour, for it is given by the Father of spirits. [4] And this leader is free, expressly said, to be the gift of God: *I saith the Lord, I even I, will give Him.* [5] Now what is a gift we have a right to claim as our own? [6] Having therefore a right to claim Jesus as our leader let us in the second place

consider what is implied in that character.

[7] 1<sup>st</sup> We must look at him as our example going before us. St. Peter says, *He hath left an example that we should tread in his steps.*

[8] In his life and death, we see the example of humility, obedience, and love. [9] And we are told the Father hath predestinated, that is appointed, us to be conformable to the image of his son. [10] We may then look for our leader, to bring us into this conformity, for he hath promised to lead us into all truth.

[11] But we must be willing to follow this divine leader who hath said, *He that followeth me, shall not continue in darkness.*

[12] 2<sup>o</sup> As a leader and director. In every difficult circumstance, should we be called to walk in a path we never walked in, where all is new and strange, yet is there no room for fear. [13] If we will but follow our leader we shall be safe. Hear his own word *I will bring the blind by a way that they know not.* [14] Now the blind cannot walk in an unknown way, only by being led. But where the Lord leads us, he will light. [15] I see the appointment. *I saith the Lord will give him as a leader and commander to the people.* [16] Generals are called commanders, but they can only command their own army, not that of the enemy, nor yet the roads they must pass. [17] A thousand difficulties are not under their command. [18] But our divine leader hath all under his hand. Heaven and earth and hell, must bow to his command. [19] Therefore observe, the whole passage: “*I will bring the Blind by a way that they know not. I will make crooked things straight before them and rough places plain. These things will I do unto them and not forsake them.*”

[20] But to whom is this leader and commander given? Unto the people. [21] Not only to believers, though only such will accept him; but to all, is the offer freely made. [22] And whoever will, may enlist under his banner this night.

[23] I have selected a few texts out of many, to help us more firmly to rely on this unerring leader.

Deut. 32: 12, *So the Lord alone did lead him, and there was no strange God with him.*

Isaiah 48: 17, *Thus saith the Lord thy redeemer the holy one of Israel. I am the Lord thy God which teacheth thee to profit and leadeth thee in the way that thou should go.*

Isaiah 57: 18, *I have seen his ways, and will heal him I will lead him also, and restore comforts unto him.*

John 10: 3, *He calleth his own sheep by name and leadeth them out.*

Rev. 7: 17, *For the lamb that is in the midst of the throne shall feed them and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes.*

## Life

*"I am the way, the truth and the life" — John 14: 6*

[1] The Lord Jesus is in every sense our life. First, as holding us in natural life, for without him was not one single thing made, that was made.

[2] But in this passage the life intended is the spiritual, and in this sense he is to the believer, what the material sun is to the world, which is the light, the life, the cause of every motion, and of all production. [3] Well might the poet say, *Thou sun of this great world, both eye and soul, acknowledge him thy greater.* [3] This "greater" this immaterial sun, is the light of the soul; the life of all his children.[4] Therefore he says *Awake thou that sleepest arise from the dead and Christ shall give thee Light.*

[5] The words light and life are used in scripture language promiscuously, as are sleep and death; but Christ came, that we might have light to walk, and life to live eternally with himself. [6] *I came,* says he, *that ye might have life, and that ye may have it more abundantly.* [7] When the soul that is dead in trespasses and sin awakes out of that death, and feels the pardoning blood applied, it begins to live. [8] It is as a new born babe. It has senses it never had before. Its ear is open to hear the voice of God, its eye of faith, to behold the wonders of redemption. It feels the almighty arm; and tastes that the Lord is gracious.

[9] But there is the more abundant life, still to be sought after.

[10] When the soul by a strong faith has attained the fixed look on the saviour as the Israelite on the brazen serpent, then, and not till then, it feels the sanctifying influence, and experiences the full change, from nature to grace. [11] And every power being actuated by divine Love harmonises the whole man, to that triumphant song —

Jesus thee alone I know  
Monarch of my simple heart  
Thou my dearly friend below  
Thou my heavenly portion art  
Here and in eternity, thou art all in all to me.

[12] Then is that promise fulfilled and they shall have right to the tree of life. [13] This tree of life, in the midst of the paradise of God, which man lost by the fall, and recovered through the saviour, is Jesus Christ the Lord. [14] From this tree of life, may every fruit of the spirit be gathered in each moment of need. [15] In times of trial a look of faith is the hand of the soul, which gathers the fruit of resignation and patience. [16] In hours of temptation that of fortitude. [17] In darkness, that of wisdom; and in death, the power to ask the monster where's his sting. [18] But in the day of judgment, when the curtain is fully drawn aside shall the lovely Jesus

shew himself our life, in a manner till then incomprehensible. [19] The lives of his saints (so long hid with Christ in God) shall appear; and that promise shall be fully understood, *Because I live ye shall live also*. [20] Then shall all be swallowed up in the true life

With Jesus ineffably one  
And bright in effulgence divine.

## **Lion**

*"Weep not, behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seals thereof." — Rev. 5. 5*

[1] The saviour is here represented, under the similitude of a lion, as strong to overcome, to protect, and give victory to his people.

[2] *Of the tribe of Judah*; as springing from that line according to the flesh.

[3] Now how shall we look to him in that character? [4] I believe it mystically speaks of the whole work of redemption. [5] But we will at this time, fix our eye on those two heads the loosing the seals, and opening the Book.

[6] First. This lion is mighty to loose every hold, by which the enemy of souls prevents our clear sight into the word of God. [7] His seals, which he brings over our spirits, are to spiritual things what seals over our eyes would be to natural things. [8] Perhaps, the hindrances by which Satan seals up our spiritual sight, may be considered as follows.

[9] 1<sup>st</sup> the darkness of the understanding, which since the fall has no capacity to comprehend the words of life. [10] This seal the saviour unlocks and becomes our light. *I am come says He, a light into the world*. [11] And he accompanies the word spoke by his messengers as expressed in the commission to Saul: to open the blind eyes, and to bring them out of darkness into light.

[12] And a second seal, and a strong one too, is this love of the world: this shuts out all communion with God. St Paul, on that subject, says, *She that liveth in pleasure is dead while she liveth*. [13] From this hold of Satan, the Lord Jesus delivers, by putting his love into the heart. [14] He says, *from all thine iniquities, and from all thine idols, will I cleanse thee*. [15] When the love of Jesus enters the heart, all other loves give way, and disappear as darkness does before the light of day.

[16] A third seal on our spiritual sight is pride. The soul thinks itself rich and increased in good and sees no need of a saviour. [17] Here the light of God breaks in, and discovers the cage of unclean beasts. [18] *For*



*he is exalted to give repentance* *He breaks the heart of stone* and so prepares it to discover in the word, the promise of remission of sin, and the gift of the Holy Ghost!

[19] But the greatest of all our hindrances, and what seals all the rest upon us, is, unbelief. This the lion of the tribe of Judah removes by a discovery of himself. [20] His manifested presence kindles up the divine spark of faith. [21] The sacred fire falls from heaven, and the everlasting flame begins to burn on the altar of the heart.

[22] Now having removed these scales from the internal sight he opens the book, speaks, and applies it to the heart, and enables the believer to see, and feel, in that glass of the word, all the secrets of divine mercy.

[23] Yes to behold the face of God, and by beholding, to be changed into the same image. [24] Would we therefore profit by the scripture, let us apply with earnest prayer to this lion of the tribe of Judah, who alone can open the book, and loose the seals thereof.

## ***Ladder of Jacob***

*“And he (Jacob) dreamed, and beheld a ladder set upon the earth and the top of it reached to heaven, and behold the angels of God ascending and descending on it and the Lord stood above it” — Gen. 28: 12*

[1] This might represent first the providence of God, by which there is a constant correspondence kept up between earth and heaven.

[2] The angels are ascending to report what they have done on earth and to receive fresh orders and descending to accomplish them. [3] The great designs of providence are executed by them heavenly messengers, and the Lord stood above it, as having his eye over all.

[4] Secondly, it represents in a beautiful manner the mediation of Christ. He is this ladder, the foot whereof was on earth in his human nature; the top in heaven, in his divine nature. [5] All our intercourse with heaven is through him. He is *the way the truth and the life*. [6] Now as a ladder is the way to any place above us, so Christ is the way to God. [7] None, says he, *cometh unto the Father but by me*.

[8] And the steps of this ladder are, first, his propitiation. He hath borne our punishment. Second, his perfect righteousness; in which we are to be accepted. Third, his spirit to enlighten and guide us, inasmuch, as he is our great prophet, sent from God to teach us the way, and reveal him unto us. Fourthly, his purifying emanations to sanctify and make us meet for heaven and every blessing both temporal and spiritual. [9] All flow through the dear channel of his blood.

[10] Perhaps also, this Ladder may be with propriety compared to the

promises. These are to be used as the steps of a ladder, to raise our souls by faith to God. [11] If a poor soul is dejected, let him take hold of that word *The fear of the Lord is the beginning of wisdom*. [12] Wisdom in scripture language means the Holy Spirit. [13] Now the fear of offending God must be wrought in the heart by that spirit, or it could not be there. [14] Well then, let us take comfort in this mark of his work in our heart, and keeping the foot firm on that step look a little higher, *None ever trusted in God and was confounded*. [15] Then throw your soul with all your sins on the saviour and say, “If I perish it shall be,” believing or striving to believe. [16] Next, consider that there is a degree of belief in your power. God hath made it so. None could, otherwise, be condemned for not believing. [17] And yet it said, *This is the condemnation, that they believe not on me*. [18] My dear husband observed: *Faith is the gift of God, as daylight is the gift of God. But if I will not open my eyes, it is my own fault*. [19] So there is a striving to believe required of every awakened soul. [20] And none ever dropped into hell, while believing on Jesus, according to the measure of their dispensation.

[21] Again remember, little faith can do great things. It made Peter to walk on the waves, and Christ himself said *A grain of faith would move a mountain*. [22] Now as the first step of a ladder is near the second so all the way through, a continued act of faith raises the soul higher and higher. [23] For the apostle says, *He that hath his hope in him, purifieth himself as God is pure*.

## Lovely

“*He is altogether lovely.*” — *Cant. 5:16*

[1] In this passage the church is describing her beloved under a variety of expressions. [2] At length, being conscious no words could paint the glories of the saviour, she sums up all with that conclusion: He is altogether lovely. [3] Now as love is only the loan for love, so the object we consider as lovely must be considered as loving. [4] This is, therefore, the first attractive beauty to be observed in our adorable Lord. [5] And this love he hath shewn, by being stripped of outward beauty. For he was without form and comeliness, in the eyes of the world; a babe passing through all the states of weak human nature. [6] But under that concealment, were found in him divine glory, with the concurrence of every thing as mediator, to render them lovely in the eyes of them who are enlightened to discover spiritual things.

[7] If we look at him, as made to us wisdom, righteousness, sanctification, and redemption, we shall find, in these four words, all we can want, and a full supply of every need.

[8] The spouse described him as *white and ruddy*. White in purity, holiness,

and perfect innocence, though man as well as God! [9] When he was transfigured on the mount; from the glory which broke out from within, his very garment appeared white, so as no fuller upon earth could white them. [10] But she also says he was *ruddy*. Some have observed this meant his taking the human nature, and becoming the second Adam. [11] Adam, the name of the first man, is said to signify in Hebrew red earth; but it is also expressed on him, that he shall appear in a garment of a bloody hue. [12] That is perhaps here alluded to: ruddy in his bloody sufferings, when he trod the winepress alone, and bore all our sins in his own body on the tree. [13] He is white in his tenderness to his people; ruddy in His terrible appearance against his and their enemies.

[14] She says his head is as the most fine gold. St Paul says, *the head of Christ is God*. [15] This head of gold implies his godhead; for in him dwells all the fullness of the godhead bodily: he is perfect God and Man, and, as such, able to save unto the uttermost all that come unto the Father through him. [16] We may remember; though we can form no idea of God.

[17] Yet the godhead is brought down to our conception by the human nature taken into it, so that our eyes shall actually behold in him that perfect loveliness, which shall fill and satisfy every power of the soul with inconceivable delight. [18] *Amid ten thousand, he appears the chief, and beauty's insignia bears*.

[19] And this is the promise: we shall see him as he is and seeing, shall be changed into his image, for we shall be like him. [20] Our vile bodies shall be changed into the likeness of his body - clear as the moon, fair as the sun, and what implies all perfection; like unto his glorious body, which he wears in his celestial kingdom and on his triumphant throne!

[21] Nothing is more powerful to engage our affections than to be beloved of another. [22] Expressions of kindness are agreeable, though from persons otherwise contemptible. [23] But to have the love of one, who is altogether lovely; to know that the glorious majesty of heaven hath any regard unto us! [24] How must it astonish and delight us! How ought it to overcome our spirits, and melt our hearts, and put our whole soul into a flame!

## Long Suffering

*"Long suffering abundant in goodness and truth" — Exodus 34: 6*

[1] It is the passage, where the Lord, in answer to Moses' prayer, caused his name, or, rather, his nature to be revealed unto him, under various titles. [2] But at present we will fix on the above. *Long suffering abundant in goodness and truth*.

[3] Now the effect this revelation had upon Moses, was very singular. It caused so great a change that the presence of God he so powerfully felt within, appeared even on his countenance. [4] His face shone with a luster, which made the people afraid! [5] The children, nay the elders of Israel, fled from him, till he called on them to return, and covered his face with a veil.

[6] This clearly points out to us, the great change that shall appear in our life and conversation, when filled with the internal glory. [7] The purity of the spirit shall break forth from within. [8] But if we would feel from meditation upon the word, what he felt, we must go to work with his weapons. [9] Remember, it was in answer to that earnest prayer *shew me thy glory*. 'Lord! I beseech thee, shew me thy Glory!'

[10] Now it is to those souls who ardently desire a further acquaintance with God, that the character above cited, will be peculiarly acceptable. [11] First, long suffering. This is a branch of God's goodness, which our wickedness gives him occasion for. [12] How long has he borne with you and me! How many seasons! I had like to have said, how many hundred seasons can we look back to in which justice, cutting us off, would have sent us quick into hell! [13] But *He is long suffering, slow to anger*. [14] How often since our conversion have we sinned against light, and wounded our Lord in the house of his friends! Yet he bears with us. [15] He cries, *Return ye backsliding children, for I am married unto you, saith the Lord*. [16] He waits to be gracious and lengthens out the offers of his mercy; yea, cries after every one of us: "I will heal thy backslidings and love thee freely though thy sins are as scarlet, my blood shall wash out every stain."

[17] As a further branch of his long suffering, he is abundant in goodness and truth. This speaks a plentiful goodness - not only above our deserts, but above our conception [18] The springs of mercy always full, the streams are always flowing; and the soul may at all times turn with holy confidence to that abundant goodness, because it is sealed with the seal of truth. [19] Therefore we may say:

Thy promises bind thee compassion to have  
Now now let me find thee almighty to save.

## ***Love***

*"God is Love" — John 4: 9*

[1] We hear many glorious attributes ascribed to God: wisdom, light, power, and goodness; but we do not hear him called by these names in the abstract. [2] It is not said God is wisdom, but rather it is expressed he is the God of wisdom. [3] Love is spoken of in a different way; as in these words *God is love*; intimating that this is his darling, his reigning attribute.



The attribute, which sheds an amiable glory on all his other perfections.

[4] Now what an encouragement is this to a poor returning sinner? Can we be afraid of love! [5] And the apostle adds, *Hereby was manifested (or made known) the love of God towards us in that he sent his only begotten son into the world that we might live through him.* [6] And God hath commanded (or proved) his love to us inasmuch as *While we were yet sinners Christ died for us!* [7] St. Paul adds *If while we were enemies God was in Christ reconciling the world to himself; how much more, being reconciled, shall we be saved by his life.* [8] 1<sup>st</sup> By his life and righteousness, which shall be imputed to us when we believe. [9] 2<sup>ly</sup> By his ever living to make intercession for us.

[10] We are told, Christ was manifested to destroy the works of the devil. [11] Now all contrary to this heavenly spirit is his work: but the end of the commandment is love, which is called the fulfilling of the law. [12] That is to say, the very end and intent of the whole word and work of God for man's salvation, is to restore the fallen soul to that element of heaven - the spirit of love. [13] And this is the mark which the Lord gives by St. John to try our state. [14] As much as we have of that temper of mind so much of God and no more: *for he that dwelleth in love dwelleth in God and God in him.*

[15] These are the properties ascribed to love. First, it casts out enmity. Secondly, it casts out fear. [16] First, it casts out enmity. The soul who is saved from all contrary to love finds a longsuffering mind. [17] It will often feel deep grief, but no resistance. [18] It turns the other cheek as naturally, as before it resisted; because such a soul abiding in the presence of God, endures as seeing the invisible.

[19] For St. John says *He that seeth him sinneth not:* while we look to Jesus we are saved; but the same apostle says *He that sinneth seeth him not.* [20] Those souls who have entered into the rest of love have the greatest abhorrence for sin; yet at the same time they love the sinner, and feel ready to bleed for those who are in the broad way to destruction; [21] so that interest, reputation, and the comforts of life, are all sacrificed with readiness, in order to gain a soul or render any service to a member of Jesus.

[22] The second property of love: it casts out fear. Not such a fear as may spring from the weakness of natural constitution; but all distrust of God, all that unbelief which springs from un-acquaintance with God, as we fear a stranger. [23] But the soul who is brought to intimate union feels not only the confidence of a servant, but of a child; not only of a child, but of a spouse. *For they that are joined unto the Lord are one spirit.* [24] And even in outward things, such a soul can declare, 'my resignation leaves me no room to fear'

[25] Now I would observe this love, as I said before, is the touchstone



of our state. St. John's words are very strong in this chapter: *We shall have boldness in that day because as he (Christ) is, so are we in this world.* [26] That is to say, Christ is all love, and when we feel the love which never faileth, it shall prove the strongest witness that we are born of God.

## **Lamb**

*"Behold the lamb of God" — John 1: 36*

[1] First, a lamb for innocence. [2] So pure was his nature, so perfect his obedience, he could well say, *which of you convinces me of sin?* [3] And towards the period of his painful race could add: "The prince of the world cometh, but he hath nothing in me"

[4] Secondly, a lamb for patience. His voice shall not be heard in the street (not in his own cause), he was dumb before his accusers, and led as a lamb to the slaughter.

[5] Thirdly he is called the lamb of God. As his anointed and appointed one. Him on whom the Lord's lot fell. [6] When the two goats were brought for sacrifice, a lot was cast which should be the burnt offering, and that on which it fell was called the Lord's Lot. [7] Again, it alluded to the morning and evening sacrifice of a lamb, which, by the order of God, was constantly offered. [8] So Christ, who was to make atonement for sin, is here called the lamb of God. [9] This daily sacrifice represented his propitiation, for his blood continually speaks. [10] Again it refers to that grand type of him, the paschal lamb, where blood being put on the doors, secured the Israelites from the stroke of the destroyer.

[11] Now this lamb is described in Revelation as being seven horns and seven eyes. [12] The seven horns imply perfect strength; the seven eyes, perfect wisdom. [13] And to him is ascribed, the honour of opening the book. [14] He, as the great prophet of the church, hath taken upon himself, to unfold the great mystery of redemption, and so open that wonderful plan, so to discover, that more glory is brought to God, and more good to the creature, than if man had never fell.

[15] But how are we to obey that word Behold the lamb of God? [16] First, by an eye of faith! As he who taketh away sin, yea the sins of the whole world. [17] If they will accept his offer, observe, he taketh away. The word implies a continual act. [18] He is always saving, and, therefore, always ready to receive the soul to his embrace, whenever it turns again to the blood of sprinkling. [19] And this he does by taking our sins on himself, as St. Paul, when pleading for Onesimus, says, *If he hath wronged thee place it to my account. I will repay.* [20] Secondly, by an eye of love! Let us love him who hath loved us, and washed us from our sins in his own blood. [21] All

the Lord requires of us, is expressed in that word, *My sons give me thy heart*. Love draws all after it. [22] If we love God with every power; every temper of the soul will be in its right order: for he that dwelleth in love dwelleth in God and God in him. [23] Thirdly, let us behold the lamb of God with steadiness, as hearing those words from his own mouth, *For as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up that whosoever believeth on him should not perish but shall have everlasting life*. [24] *Therefore look unto me and be saved all ye ends of the earth*.

## ***Merciful***

*“And he passed by and proclaimed the lord merciful gracious  
and slow to anger.” — Exodus 34: 6*

[1] That is to say, full of mercy - which is the essential Perfection in God, whereby he pities and relieves the miseries of his creatures. [2] This attribute, we need go no further than our own experience to prove.

[3] How long hath he borne with us? How perverse hath our manners in the various stages of life been before him? [4] And yet you and I are not in hell: O let us lift up our voices with the prophet Jeremiah, and cry, *Tis of the Lord's mercies we are not consumed*.

[5] The whole scripture holds him out in that character. [6] St. Paul calls him a gracious and merciful high priest, and God himself in the same epistle, says, *I will be merciful to their unrighteousness, and their sins will I remember no more*; and again, *Return for I am merciful saith the Lord*.

[7] Now as the darling attribute of God is mercy, so it is one pointed out for our imitation above any other; and many precious promises are annexed to the observance thereof; such as, *Blessed are the merciful for they shall obtain mercy; be ye therefore merciful as your Father in heaven is merciful; the measure you mete shall be measured to you again; give and it shall be given you; good measure pressed down and shaken together shall men give into your bosom; forgive and you shall be forgiven*. [8] And so strongly doth our Lord enforce this commandment *love one another*, that he makes it in some sense the measure of his mercy to us. [9] For, saith he, *If ye forgive not men their trespasses neither will your heavenly Father forgive you yours*.

[10] It was overflowing mercy, which brought the lamb of God from his celestial glory, to become a man of sorrows upon the earth. 'Twas that which caused him to offer himself as our propitiation, or, in other words, our mercy seat, by which he is wonderfully figured out. [11] The mercy seat, which was made by the immediate order and direction of God, was a covering of pure gold laid over the Christ in which were the tables of the

law. [12] And at the ends were fixed the two Cherubims, one on each; and, with their wings extended forward, seemed to form a throne for the majesty of God, who, in scripture, is represented as sitting between the Cherubims (Ps. 80: 1); and the ark itself, was as it were his footstool. [13] This was an eminent type of Christ, who, by his atonement, covered our sins, and bore the curse for us. [14] This gold plate, or mercy seat, observe, was between the cloud of glory, which rested between the Cherubims and the law, which lay in the ark or chest.

[15] So Christ is between justice and the sinner: that God might look on the law through Christ, as fulfilled by him on our behalf. (Gal. 3: 10 - 13). [16] Hence, Christ is called the propitiation (Rom: 3: 25) *so if any man sin be hath an advocate with the Father, Jesus Christ the righteous, who is the propitiation (or mercy seat) to cover our sin.* [17] We will therefore sing *Gracious is the Lord and righteous; yea our God is merciful.*

## **Messenger**

*"They should seek the law at his mouth, for he is the messenger of the lord of hosts." — Malachi 2: 7*

Again, in the next chapter, he is called: "The messenger of the covenant whom ye delight in."

[1] The first covenant, which was obey and live, had no mediator, because there was no separation between God and man. [2] But since the fall, a new covenant has been made, which tells us *by grace are you saved through faith*, and bids us believe on him who justifies the ungodly. [3] And the consequence of that believing shall be a restoration to all which Adam lost.

[4] But to bring about this great event, the second person in the trinity became the willing messenger of the lord of hosts. [5] Not only to inform us as our prophet; but to bear our iniquity in his own body, to perform for us a perfect righteousness. [6] This messenger, or surety, of the covenant, has undertaken to remove every hindrance out of the way. [7] He is the author and finisher of our faith. [8] He is both able and willing to do all for us. [9] Hear his own word *This is the covenant I will make with them after those days saith the Lord, I will put my words in their hearts, and write them on their minds, and I will be to them a God and they shall be to me a people, and their sins and iniquities I will remember no more.*

[10] But this great work from the beginning to the end, is wrought by this heavenly messenger, that blessed one, who was sent to negotiate a peace, and settle a correspondence between an offended God and sinful man. [11] Christ the prophet, yea the prince of the covenant (as some read

the word), condescends to be the messenger of that covenant, that we may have full assurance of God's good will, of which we are confirmed by the faithful word of this his ambassador. [12] Now as all the transactions between different nations, are carried on by application to the ambassador, so we must observe the admonition in the text, *Seek the law from his mouth, for he is the messenger of the lord of hosts.*

[13] Now there are two ways by which the lord will speak to our hearts. The one mediate; the other immediate.

[14] First, mediate. That is to say, through some means; for instance, the written word. [15] The whole scripture is the mouth of this blessed messenger, through which we hear his voice, and feel his mighty hand. This word, we are told, is quick and powerful, sharper than any two-edged sword, dividing between the sinner and his sin. [16] Another means of grace is the word of his servants, or rather God's word through them, which would always be attended with power, if there was always faith in the heart, to mix with it. [17] Nor is there anything in the whole creation but would prove a mouth of Christ to us, were we possessed of that beatitude, *Blessed are the pure in heart for they shall see God.*

[18] 2<sup>ly</sup> immediate. That is to say, immediately from God himself, without intervention of outward means: when he speaks the word from himself, applying by the spirit some truth to the soul, or breathing thereon in an inexplicable, but sanctifying, power. [19] Now in order for this, we must open the inward ear. [20] That word of the lord by Solomon is truly applicable: *Blessed is the man that heareth me, watching daily at my gate, waiting at the posts of my door.* [21] Observe, it is not said, blessed is the man to whom I am willing to speak; but, blessed is the man who heareth me. [22] Implying, the spirit always speaks, and blessed are they who always listen, watching daily at his gate: both the mediate gate, and outward means, and the immediate gate of uniting the soul to God, by an uninterrupted act of faith. [23] But this is to be renewed each day, hour, and moment: waiting for the return of our prayers, as a beggar waits at the door. [24] So let us wait on him, who hath pronounced a never failing blessing on those, who are longing for the fulfillment of that promise, *the messenger of the covenant whom ye delight in, behold he shall come.*

## Messiah

*"We know that messiah is coming, and he will tell us all things. Jesus answered, I that speak unto thee am he" — John 4: 25*

[1] The word messiah signifies anointed. This, in a lower sense, has been applied to many: Saul, David, Solomon and others, received the royal



unction as kings; Aaron and his sons the sacerdotal as priests; and Elisha, and others, the prophetic unction, as prophets. These are repeatedly called the anointed of the lord. [2] But Christ in a way of eminency is expressed as, the anointed one, or, the messiah. For in him all these offices, of prophet, priest, and king, met as in one person. [3] The fullness of the spirit being poured with a divine supremacy on his sacred head, that it might flow down to the skirts of his clothing, i.e. the body, the church. [4] The Jews well understood this great one was to appear. Therefore in John 1<sup>st</sup>, Andrew says, *We have found the Messiah*: whom Moses and the prophets foretold [5] And the woman of Samaria, professed to look for the same, saying, *we know that messiah is coming who will tell us all things*; but she knew not to whom she spoke 'till he manifested himself to her heart. [6] In saying *I am He*, the case is the same with us; we know, with her, that Messiah will teach us all things. *But as none can call Jesus Lord but by the Holy Ghost*. [7] So we cannot know his voice nor learn of him 'till he bring us into a saving acquaintance with himself.

[8] Under the gospel dispensation, we do not hear of any outward anointings to any office, either of church or state, that was only a symbol of the inward baptism of the spirit, which we are to look for. [9] And by that baptism, all the Lord's people are prophets, priests, and kings. [10] As the wife of a crowned head is a queen, whatever she was before, so the believing soul being one with Christ, partakes of his unction. [11] This is the gift he hath received for men. Yea, even for the rebellious that returning to their allegiance, they may reign with him for ever and ever!

[12] But how is that fulfilled in the saints while on earth? How are they prophet, priest and king? [13] First, in what sense are they prophets? The office of a prophet was to convey to the people, the light they received from the Lord. In short, to deliver God's message. [14] Now every sincere and lively soul is taught of God, and while this pure love and light remains, he will greatly desire to communicate it according to that order, in which God hath placed Him. [15] It is true Satan often strives to mimic this, and to send out teachers in their own will, seeking their own, instead of God's, honour. [16] Therefore we hear the Lord express his displeasure against these, saying, *"They cry 'The burden of the Lord, the burden of the Lord', when I have not sent them"* [17] But it is equally true that where there is real life and heavenly love in the heart, it doth strive to communicate that light and love whenever the Lord opens a proper occasion.

[18] Secondly, in what sense are they priests? One great office of the priest was to offer incense, which in its first acceptation signified the mediation of Christ. [19] But it is also expressive of the prayers of the saints; and David says, *Let my prayer come up before thee as incense*. [20] Now



the believer is to pray without ceasing. This incense of the spirit is to be always burning on the altar of his heart, and never to go out. [21] Again, the priest was between God and the people; the urim and thumin was on his breast. He was to ask and obtain answers. [22] So the pious soul does bear the burden of others before the Lord, and obtains many answers and much relief on their behalf. *For the effectual fervent prayer of a righteous man availeth much.*

[23] Thirdly, in what sense are they kings? I answer, to conquer and reign over the little world of their own hearts. [24] We hear of many heroes who have overcome great nations and mighty people, and were crowned with the laurel of applause; and yet their sinful passions reigned over them and drove them into the wildest extravagance. [25] But in the world of spirits, there will be no crown for conquerors except such as have fought the good fight of faith, and overcome through the blood of the lamb. [26] These shall be acknowledged as kings and priests unto God, and shall share in his victory, who hath said, *He that overcometh shall set down with me on my throne, as I overcame and am set down with my Father on his throne.*

## Melchisedec

*"Thou art a priest for ever after the order of Melchisedec" — Heb. 5: 6 & 6: 20*

[1] St. Paul had been observing Israel lost the rest of Canaan, through unbelief, and goes on to observe, that a rest remains for all believers, into which, Jesus, our true Joshua, has promised to bring us. [2] And for our encouragement he reminds us that all that was excellent in the Levitical priesthood, is to be found in its uttermost perfection in Christ. [3] That Levitical priesthood was imperfect, since those priests were constrained to offer for their own sins, as well as for the sins of the people; and were continually liable to be changed by death. [4] But our high priest is a perfect, a sinless, an everlasting one, after the order of Melchisedec – who, as we have no account of his pedigree, beginning or end, is considered as a type of the everlasting son of God. [5] Indeed, many believe that when Melchisedec is said to come out to meet Abraham, and received tithes of his hand, that it was an appearance of the Saviour himself. [6] And the idea is favoured by what is implied in the name Melchisedec: king of righteousness, and prince of peace. [7] Now saith St. Paul, *since we have such an high priest who is able fully to atone and fully to save, let us go on fully unto perfection.* [8] For, adds he, *God hath given us two unchangeable things: his word and his oath, that those might have strong consolation who have fled for refuge to lay hold on the hope set before them.*

[9] Now then, depending on the sure word of promise, let us press

towards this hope, which is no other but a full translation from the kingdom of Satan, into that of God's dear son, being emptied of self and sunk into the will divine - that love, which ruled the heart of Christ, brought into the soul with a divine evidence: his kingdom is come, and his will done in me (without allowed opposition) as it is done in heaven.

[10] St. Paul saith in the same epistle, he who *hath entered into rest* hath ceased from his own works as God did from his. [11] This is truly the experience of all in that rest. [12] First, he hath ceased from all dependance in them by a perfect dependance on Christ: not seeking to establish a righteousness of his own, but seeking salvation alone by the Lord. [13] His righteousness imputed for his acceptance, and imparted for his sanctification. [14] Secondly, he hath ceased from his own works, as having any will in them: being as a leaf before the wind; ready to be led and guided by him of whom he can now say, *I live not but Christ liveth in me. He is the circle in which my passions move the center of my soul.*

[15] This, I say, is the hope set before us, to which, through Jesus, we may flee for refuge; and Jehovah hath given us his word and his oath, that we shall not seek in vain: [16] which hope, saith St. Paul, *We have as an anchor of the soul both sure and steadfast*, and which entered into that which is within the veil, whither Jesus our forerunner entered for us, made an high priest forever after the order of Melchisedec.

## Nazarene

*"And he came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophet he shall be called a Nazarene." — Matt. 2: 23*

[1] Nazareth was a town contemptible to a proverb; so that when it was said to Nathaniel, we have found him whom the prophets foretold, he cries, *Can any good thing come out of Nazareth?* [2] Yet this poor despicable spot, must be the place of residence to the saviour of the world: for in the whole course of his life, he chose for himself, those things which were the most mean and contemptible in the eyes of man.

[3] When he had received that glorious testimony at his baptism, he did not return into Jerusalem to proclaim it, but into the wilderness to be tempted of the Devil - to endure all the fiery darts of Satan in the howling wilderness, amidst wild beasts, without one human succor; no not so much as bread and water or where to lay his sacred head. [4] That he should stoop to converse with man was prodigious condescension; but that the omnipotent should give himself into the hand of devils, was beyond compare. [5] Well was it said, he would in all things be made like to his brethren: that he might succor us when tempted. [6] Therefore he spoiled

principalities and powers, overcoming our enemies, that when we are united to him by living faith, the victory might be accounted ours. [7] Satan tempted the first Adam and succeeded; but the second Adam bruised his head. [8] And he hath left us an example, that we should tread in the steps of his humiliation.

[9] In order thereto, let us first set ourselves to embrace contempt! By nature we fly from this as from a serpent; yea, and too often fly in a rage against it. [10] Now to mortify this self and pride, let us avoid too anxious a care in hiding our defaults; and set our selves to take pleasure in hearing others commended and preferred before us. [11] Secondly, on proper occasions to be ready to bow before those who are inferior in understanding, grace, and situation, as far as we can without hurting the cause of truth.

[12] Jesus came not to be ministered unto but to minister. That is to say, he took the form of a servant, and said, *I am among you as one that serveth.*

[13] I once observed, humility consists in the all of God, and the nothingness of the creature; viz. sinking into our own place, and feeling God to be all. [14] Let none of us then complain of being reprov'd and slighted while we remember, our dear Lord and master, was called for our sake, a Nazarene.

## Ointment

*"Because of the savour of thy good ointment thy name is as ointment poured forth, therefore do the virgins Love Thee." — Cant.1: 3*

[1] This Song of Solomon is considered as, wrote by inspiration, a conversation between Christ and his church: under the characters of bridegroom and bride; viz. with every pious soul. For of such, the church is made up. [2] It begins with her address to the Lord Jesus. *Let him kiss me with the kisses of his mouth, for his love is better than wine.* [3] That is, let him be reconciled, and let me have such demonstration of his love, as may banish every doubt or fear. [4] She discloses her reasons for being this earnest for the fuller discovery of his love, *Because of the savour of thy good ointments:* the sweetness and fragrantcy of thy graces; thy amazing condescension, and transcendent love.

[5] The soul truly hungering and thirsting after holiness cries, out with: manifest himself to me; let me know more of thy love, open mine eyes to discern the mystery concealed under thy precious names. [6] For to open and look into them, is as the opening of a box of rich perfumes whose delightful odour revives all around. [7] The oil of gladness wherewith Christ

was anointed above his fellows (as expressed by David), was the Holy Spirit.

[8] And all true believers do partake of this unction. Therefore he is precious to them, and those to him, and to one another. [8] Wisdom (saith Solomon) makes the face to shine. But Christ's face outshines all, and others only by reflection.

[9] The odours of his name are not now like ointment sealed up, as in the day when he said to Manoah, *ask not after my name behold it is secret*; but it is as ointment poured forth, which denotes the freeness and fullness of his grace in the gospel day.

[10] *Therefore do the virgins love thee*. It is Christ's love shed abroad in the heart, that draws our love to him. [11] Would you love him more? Seek to know more of his love to you; 'tis that alone will do it. [12] It is heat that melts wax, and prepares it to take every impression; so it is the love of Jesus, manifested to the soul, which renders it fit to receive the divine signature.

[13] But who are those virgins that love him, and smell the sweet odours of his name? [14] I answer, first: those who have bound themselves by solemn vow, and chose to be the Lord's. [15] Secondly, I would say: those who abide in a constant renewal of that covenant, by a chaste turning away from all the allurements of the world, the flesh and the Devil; seeking their chief happiness in his smile; and offering themselves continually to follow the lamb whithersoever he leads them. [16] The language of these souls is truly expressed in those words, *Let him kiss me with the kisses of his mouth for thy love is better than wine*; more sweet and cheering than the richest delicacies, *for thy name is as ointment poured forth*.

[17] Whatever wounds I may receive, there is a balsam in thy name well suited to them all. [18] Should I stray from thy fold; thou art my shepherd to seek thy lost sheep, and bring it, and bear it home upon thy shoulders; to save it from the lion and the bear, and to lead it into fresh pastures beside the still waters of thy abiding spirit: the streams of consolation which proceed from the throne of love. [19] If I am a helpless babe; thou art a tender Father, more willing to aid and assist me than the fondest earthly parent.

[20] When in darkness and danger; thou art my sun and shield. [21] If heavy laden with sorrow and temptation; thou art my bright and morning star, ushering in eternal day. [22] Yea the place of my defence, and my castle whereunto I may continually resort. [23] Whatever breach or wound sin hath made Jesus thy balm shall make it whole, *For thy name is as ointment poured forth*.



## Prophet

*"The Lord you up out of your brethren a prophet like unto me. Him shall you hear in all things which he shall speak unto you, and the soul that will not bear this prophet shall be destroyed from among the people." — Acts 3: 22*

[1] This character of our Lord as a prophet, is a very material one. It is he that is appointed to be our teacher, guide and instructor all the way through. [2] We are to look for, and receive, the law, at his mouth, and to lay up his words in our heart. [3] Moses says *a prophet like unto me*: one in the human nature. [4] Indeed there were many circumstances in which Moses was a type of the saviour. He was a priest and a lawgiver; so was Christ. [5] Moses instituted the Jewish; Christ, the Christian church. [6] Moses built the typical; Christ the true tabernacle. [7] When Moses began to exercise his mission Israel was soon delivered from the tyranny of Egypt; when Christ begins his work in the soul, she is soon delivered from sin, Satan and death! [8] In Num. 12 it is said, there was no prophet like unto Moses; but Christ was infinitely superior, both as to person and office. [9] We may therefore boldly say, *A greater than Moses is here.*

[10] But let us observe the next word, *Him shall ye hear*. But how shall we hear Him? [11] I answer by his word; by his providence; and by an inward attention to the motions of his spirit. [12] First by his word, which, when we read or hear, we have always a right to expect the presence of the saviour; and many times we find nothing, because we expect nothing. [13] Secondly, in his providences. There are seasons when it appears as if he neither heard nor regarded. [14] Then is the time, as I have often observed, to cling fast to the arm of the rock under the water, making the will of God the whole point of our choice. [15] And there we must abide with patient submission, till the waves pass over; remembering that word, *Is there any among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.* Let him claim the Lord for his God, *since none ever trusted in him and was confounded.* [16] Thirdly, by inward recollection, which (as my dear M<sup>r</sup> Fletcher observes) is the altar on which all our Isaacs are to be offered up, attentive to that call, *Hear O my people and I will speak.* [17] When Christ hath a mouth to speak, we must have an ear to hear; and however bitter the command to flesh and blood, we must bid it welcome. [18] This recollection is preserved, by refusing the mind of any other delight but that of a perfect conformity to the will of God, who pities us as a Father his own children, and who hath promised to this fixedness of mind, a perfect peace. [19] And there is good reason for our thus listening to his voice; for observe the words of the text: every soul *who will not bear this*



*prophet shall be destroyed from among the people.* [20] The destruction of a city and nation was threatened, for the slighting the Old Testament prophets; but the destruction of the soul, a spiritual and eternal destruction, is threatened for slighting this prophet.

[21] They that refuse the saviour, must expect to fall into the hand of the destroyer; yet the Lord does not give them up without a most tender lamentation, "O that my people would have harkened unto me and that Israel would have obeyed me, I should soon have subdued their adversaries. One of them should have chased a thousand and two should have put ten thousand to flight. Yea I would have fed them with the finest wheat flour, and with honey out of the stony rock would I have sustained them." [22] Then let us from this night begin to listen as we have never done to the voice of the great prophet, for he that heareth the voice of the son of God shall live.

## ***Purifier***

*"And he shall sit as a refiner and purifier of silver and he shall purify the house of Levi." — Mal. 3: 3*

[1] Leaving the outward meaning concerning the restoration of the Jews, we will only consider the spiritual. [2] The tribe of Levi was set apart for God, to be wholly devoted to his service. [3] And all who would go to heaven must be so devoted and set apart. [4] The promises, therefore, made to Levi belong to every one of us; if we are the royal nation, whom Jesus hath pronounced his called, chosen and faithful ones. [5] Let us then observe, how the promise is expressed *And he shall sit as a refiner and purifier of silver and he shall purify the house of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old as in the former years.*

[6] Now if there was no pollution, there would be no need of cleansing, no dross in the gold, no need of refinement. [7] But the case is quite otherwise. [8] The unchanged heart is enmity to God, every power is darkened and depraved, and the whole man lieth in the Evil One who leadeth him captive at his will. [9] And after his soul is brought to God, his spirit makes the discovery how much of this still remains. [10] Then begins the earnest cry:

Create my soul anew or all my worship's vain  
This wicked heart will ne'er prove true  
Till it is form'd again

[11] The above text is the answer. The saviour undertakes the work.

He becomes the purifier, and his work is perfect. [12] *I will, says he, bring the third part through the fire and will try them as silver is tried and will refine them as gold is refined. Yea I will cleanse you from all your idols.*

[13] But for what End? [14] That they may offer unto the Lord, an offering in righteousness. This just answers to those words of the New Testament, *that we, being delivered out of the hand of our enemies, shall serve him without fear, in holiness and righteousness all the days of our life.* [16] But the question is asked in the same chapter, *Who may abide the day of his coming? For he is like a refiner's fire and as fuller's soap.* Who will patiently endure the loving chastisement of the Lord and not seek its consolation in creature comforts; or fret or murmur sinking into that unbelieving thought, *the Lord hath forsaken and my God hath forgotten me?*

[17] There are seasons when all our faith is put to the trial. Then, then, is the hour to glorify God as Abraham, and to say with Job *Tho' he slay me yet will I trust in him;* and though I cannot see where I go, yet will I follow Him. [19] These souls shall be brought out as gold seven times tried, and their circumcised hearts shall love the Lord their God with every power, and their neighbour as their own selves. [20] Then shall their offering be pleasant unto the Lord, all being done in love; and love is the fulfilling of the law.

[21] Yea it shall be pleasant as in the days of old, even as in the beginning, when man came out of the hands of God, formed for his glory and suited to his service. [22] So shall this purifier restore all things to their original purity, and *save unto the uttermost all who come unto God by him.*

## ***Propitiation***

*"Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness, for the remission of sins that are past through the forbearance of God. To declare I say at this time his righteousness, that he might be just and yet a justifier of him who believeth in Jesus" — Romans 3: 25 & 26*

[1] A propitiation means an atoning sacrifice, by which the wrath of God is appeased. But how did he become this Propitiation? [2] I answer, by putting himself in our place, and drinking all the cup of justice due to our sins. [3] This is further illustrated in the 8 Chap. of Romans where it is said, *God spared not his own son but delivered him up for us all.* [4] He spared him not but laid the whole weight of vindictive justice on his sacred head. [5] And he valiantly accepted the dreadful task - he bowed under the load, and died that we might live.

[6] Let us look a little into these sufferings, by which he became our expiatory sacrifice; and we shall discover the severity of justice in his

sufferings, for he suffered all kinds of misery, and that in the most intense degree! [7] His sufferings were from all hands, heaven, earth, and hell. From his enemies, who condemned, mocked, and crucified him. From his friends, one of whom vilely betrayed Him!, another denied Him!, and in the height of his sorrow, all forsook him and fled!

[8] But his afflictions were not only those of the body: he suffered in his soul. [9] Yea the sufferings of his soul were the very soul of his sufferings. [10] He felt in his inner man, the exquisite torment and inexpressible anguish of the wrath of God. [11] Hence arose that preternatural sweat of blood in the garden, and that mournful cry on the cross, *My God! My God! Why hast thou forsaken me!* [12] In all which sufferings, there was no alloy! no abatement. *God spared not his own son, but delivered him up for us all.*

[13] That is to say, in our place, as a judge delivers up the prisoner to the executioner. [14] And he, freely accepting the glorious office, stood condemned with the full weight of our sin before the bar of God, and was delivered up without being spared one tear! one groan! one pang! [15] No, he must drink the whole cup to the very dregs, that he might become, in the fullest sense, our propitiation.

[16] If any enquire, why it was needful that rigour and severity should be shewn to the immaculate lamb of God, the answer may be given: there were many reasons why it became the Father, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. [17] But I will at this time name only three.

[18] First, the honour of divine justice required that he should suffer the utmost degree of punishment! [19] It was meet that the rights of heaven should be rendered to the full, and that justice should have the last mite, in order to shew the beauty of that attribute, while Jehovah without any impeachment of his justice, becomes the justifier of him who believeth in Jesus!

[20] Secondly, as it was needful for God's satisfaction, so it was needful for ours. [21] If the Lord Jesus had not made full payment to the utmost mite, we could never have had full satisfaction in our conscience. [22] Man is a guilty unbelieving creature, and hard to be brought to an entire confidence in the pardoning mercy of God. [23] Yea, it is impossible to persuade a convinced conscience of the possibility of remission; except you can also prove the fullness of the divine satisfaction. [24] Now as we observed this day fortnight, faith is the grace, of which God is most jealous, and therefore, he was determined to give us the firmest footing for that grace. [25] And in order thereto, spared not his own son, but delivered him up to justice in our place that he might become our perfect propitiation.

[26] Thirdly, a third end of his sufferings, was to convince us of the evil of sin, and to warn us of the dreadful consequences. [27] The torments of the damned fall far short of this, because they are not known 'till it is

too late to take warning. [28] But to see such a person as Christ exposed to the utmost of God's wrath for our sin, may well cause us to cry out, "If these things are done in the green tree what shall be done in the dry?" [29] If the almighty sinks beneath the load endured for a short time, how shall a finite creature endure to all eternity?

[30] Lastly, how delightful and incomprehensible does the love of God appear in this. That he would be so severe to Jesus Christ the darling of his soul rather than we should be the objects of his wrath for ever! [31] Which of you would lay your hands on your own child, and put him to death for the dearest friend you have in the world? [32] But God with his own hands delivered his own son to the most painful sufferings for thirty-three years, and then to the most ignominious and cruel death, that he might become *the propitiation for our sins and not for ours only but for the sins of the whole world*

## **Priest**

*"Seeing then we have a great high priest, who is passed into the heavens, Jesus the son of God, let us hold fast our profession. For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." — Heb. 4: 14,15,16.*

[1] In the forgoing verses, the apostle had been exhorting them to labour for the rest, which remains for the people of God. [2] He shews them there is but one way: they must enter in by the high priest of their profession, Jesus Christ. [3] In the Jewish law, one day in the year was appointed by God, as the Day of Atonement, when the high priest was to enter into the most holy place, to make atonement for the people, with the blood of bulls and goats.

[4] But we have an high priest who is entered into the heavens (of which the other was only a type), not with the blood of beasts, but with his own blood, which cleanseth from all sin. [5] And he is not only a great, but a gracious high priest: merciful, compassionate, and sympathizing with his people. [6] Not one who cannot be touched with the feeling of our infirmities, for he was himself tried with all the afflictions and troubles incident to our nature. [7] But he is also a sinless high priest. We are told, he was in all things tempted as we are yet without sin. He was tempted by Satan, but came off more than conqueror.

[8] He was severely tried by his Father, who was pleased to bruise him and put him to grief, but through all he sinned not, either in thought, word or deed.

[9] Now, adds the apostle, 'seeing we have such an high priest let us



hold fast our profession of faith in him. Let us never deny him, nor be ashamed of him before men. Let us hold fast the truth in our heads, the divine fire of love in our hearts. The confession of it in our lips, and a universal subjection thereto in our lives.'

[10] Again we should encourage ourselves by the consideration of the excellency of our high priest, and come boldly to the throne of grace. [11] God might have set up as throne of justice such as we should have trembled to come near; but he tells us it is a throne of grace.

[12] That is to say a free gift to all who approach it through this high priest. For Christ, once for all, hath passed into the heavens to take the government on his own shoulders, that he might pour out the spirit on all believers, make intercession for them, and prepare a mansion for their reception. [13] Christ executed one part of his priestly office on earth in dying for us; the other he executes in heaven by pleading our cause and presenting our offerings. For by the incense of his sacrifice, are all our prayers accepted. [14] He is the builder of the whole spiritual temple. [15] The author and finisher of our faith. As described in the 6 chap. of Zechariah, where it is said, *He shall build the temple of the Lord, even he shall build the temple of the Lord and he shall bear the glory and he shall sit and rule upon his throne and shall be a priest on his throne and the counsel of peace shall be between them both.*

[16] The peace made for God's people shall rest between those two, the kingly and the priestly office of Christ. By his priestly office he shall make their peace with God; by his kingly office he shall deliver them from their spiritual enemies. [17] Now as his, is an everlasting priesthood, so every day is with us the day of atonement, and we are invited not once a year, but day by day, to come boldly to the throne of grace, through this our gracious high priest.

## ***Passover***

*"Christ our passover is sacrificed for us" — 1 Cor. 5: 7*

[1] We may first look at the reason why he is called our passover, and secondly, observe in what sense it is applicable to our selves.

[2] In that memorable night, when the Lord was about to avenge the oppression of his people, and to deliver them from under the hand of the Egyptians, the destroying angel had commission to bring death into every house throughout the land of Egypt, and to smite the first born of man and beast, from the king to the slave. [3] But his own people were to have the blood of the lamb struck on their door posts, and by virtue of that mark, the destroyer should pass over their houses, and do them no hurt.



[4] Now as every circumstance of this lamb, was typical of the saviour to be manifested in due time, the apostle may well call him our passover.

[5] Secondly, we are to consider how, in that character, he becomes such unto us. Which we shall see by the following observation. [6] It was to be a male of the first year, a lamb without blemish, pure and spotless: in its prime. [7] Noting the strength and sufficiency of the Lord Jesus, on whom our help was laid. [8] It was to be set apart four days before; it is observable that as Christ was crucified at the passover, so he solemnly entered Jerusalem four days before, the very day that the paschal lamb was set apart. [9] It was to be slain and roasted with fire: expressive of the exquisite sufferings of the Lord Jesus, even unto death! [10] Again, the sprinkling of the blood was typical. It was not enough that the blood of the lamb was shed, but it must be sprinkled, noting the application of the merits of Christ's death to our souls. [11] It was to be sprinkled on the door posts; shewing we are to make an open profession of our faith in Christ, and obedience to his law, so that who ever comes near the house of a Christian may see by the whole deportment, they carry Christ within, and openly acknowledge him in all their walk. [12] But this mark of blood was also a means of their preservation from the destroyer. [13] So if the blood of Christ be sprinkled on our consciences, it will be our protection from the wrath of God, from the course of the law, and from the damnation of hell.

[14] I would also observe, the lamb was slain not only to be looked upon, but to be fed upon. [15] And we must by faith make Christ our own, as we do the food we eat; drawing strength and nourishment from him. [16] The Lamb was also to be all eaten. So we must take a whole Christ: Christ and his yoke, as well as Christ and his crown, leaving it to him to choose our crosses, and freely drinking every cup he mixes for us, without even looking what is in it.

[17] This passover night was a night of the Lord much to be observed; but the last passover night in which Christ was betrayed was a night of the Lord much more to be observed. [18] When a yoke heavier than that of Egypt was broke from off our necks, and a land better than that of Canaan was set before us. [19] That was a temporal deliverance to be celebrated in their generations; this, an eternal redemption to be celebrated world without end!

[20] For we can now rejoice not only in the lamb given for our offences; but raised again for our justification. [21] He suffered as our surety, being charged with the full weight of our sins; and our surety being set at liberty, and exalted on God's right hand, proclaims that our debt is paid, and the hand writing that was against us taken out of the way. [22] Now we may hear him say, *I am the resurrection and the life, I was dead and am alive! Behold I live for evermore!*

## *Prince of Life*

*"But ye preferred a murderer! But ye denied the holy one! and killed the prince of life!" — Acts 3: 14 & 15*

[1] The cause of these words being spoken, was the healing of the cripple at the Beautiful Gate of the temple. [2] As he held Peter and John, the people came running together, greatly wondering, knowing the man to have been a cripple from his birth. [3] Peter observing this, points them to admire the power of God, declaring it was not by their own wisdom or might they had done it; and so slides into a close and deep application to their consciences: plainly telling them, that the promise made to Abraham, God had fulfilled in raising up the messiah, even, Jesus, whom they had rejected, and in him, had killed the prince of life! [4] *You preferred*, said he, *a murderer!* the destroyer of Life! and destroyed the saviour the author of life! [5] He came to give you life, but you took away his! [6] Nevertheless as the prince of life, he has the spring of life in himself, and therefore resumed it the third day. [7] But in what sense is he to us the prince of life?

[8] First, he is the author of our natural life. He gave it and he to this moment, preserves it. [9] The issues of life and death are in his hand; *I* saith he, *have the keys of death and bades*; and through him the tyrant is made our servant [10] For all things are yours, saith St. Paul, life is yours, and death is yours; and Jesus adds *I am the Resurrection and the Life*.

[11] Secondly, he is the prince of our spiritual life. Yea the sole author and finisher thereof. [12] For Christ is the light which lighteth every man that cometh into the world. [13] He gives that first touch of conviction, then the soul begins to stir. [14] Then he bestows on it a godly sorrow, which works true repentance. [15] And next, the remission of sin, which at first is sometimes claimed and held with a trembling hand. [16] But if the soul perseveres they shall receive the former and the latter rain in due season. [17] The Lord clears up their evidences, and gives the full assurances of faith, which brings all their enemies under their feet. [18] This state may be called the entrance to the borders of the good land; and so far, many in our day do really come.

[19] But observe the direction given them by Joshua. The seven nations, he reminded them were not yet cast out. [20] Therefore, says he, *"make no friendship, no marriages with them, but see that ye drive them out, for if ye do not drive them out they shall be as goads in your sides and as pricks in your eyes."* [20] Next we hear that Israel was, in this, disobedient; and therefore 'tis said, the Canaanite would dwell in the Land. [21] This is the case with many. Therefore these goads and pricks, these Canaanites are still their plagues.

[22] But what must we now do? Peter gives the answer: *Repent and be*

*converted that the times of refreshing may come from the presence of the Lord.* [23] First, let us be truly sensible that when we might have been Fathers we are yet babes: that we have not so devoted our imagination to God, as to kill every sin in thought, which killed the prince of life.

[24] Secondly, let us be truly sensible of our weakness, that with all our light we shall never do better than we have done, unless we learn the way of faith more perfectly. [25] And for this we must cry night and day, remembering faith is the Gift of God! [26] But thirdly, we must strive to believe as well as cry for faith. [27] We must consider the love of God! Count over the promises, and endeavour to make them our own by believing. [28] And while we acknowledge we have preferred the murderer, and killed the prince of life, let us be encouraged to follow the advice of Peter, who had himself denied his Lord, and repented, and who now adds to his invitation that blessed word *and your sins shall be blotted out.*

## **Physician**

*"The whole need not a physician - but those who are sick" — Mat. 9: 12*

[1] The cause of these words we will (first) consider; secondly, in what sense Christ is the true physician; thirdly, who they are, that may expect a cure from him.

[2] First, the cause of these words was as follows. Jesus passed by, and saw Matthew the publican sitting at the receipt of the custom. He called him saying, *Follow me*, and so effectual was the call, that immediately he left both the profits of his business, and the pleasure of his companions, and from that very hour followed the saviour. [3] (We next find from the account of the other evangelists.) That Matthew made a great dinner to what he invited Jesus and his disciples; and also a great number of publicans and sinners. [4] Having tasted the sweetness of religion himself, he was anxious his old companions should taste the same, and contrived this method to bring them into the company of his Lord. [5] He invited the disciples. Observe, they that will have Jesus must love who he loves. [6] If we invite the master, we must entertain his followers, yea and a train of publicans and sinners, if by that means, we can bring them to the saviour. [7] Well, as they were sitting at dinner, some of the Pharisees (who were invited also), began to upbraid the disciples saying, 'why eateth your master with publicans and sinners?' [8] Our Lord himself took up the Question; and gave the answer: *The whole, saith he, need not a Physician but they who are sick. I come not to call the righteous but sinners to repentance.*

[9] Secondly, we are to consider in what sense, he is the true Physician. We all know what the word physician means: one who undertakes to

cure.[10] But an earthly doctor often mistakes the complaint; not so the heavenly physician: he knows every malady both of soul and body. [11] He sees the very spring from whence all our evils flow; knows the full extent of the disease, with all its present and future consequences. [12] An earthly doctor, though he were never so well informed as to the disease, might, through ignorance, order a hurtful medicine; not so with our great physician, his wisdom is infinite and never fails! [13] Again, if the best and most proper remedies are applied, they cannot give life, unless heaven smile upon them. [14] But our physician hath life in himself he is *the resurrection and the life* for the son *quickeneth whom he will*. [15] There is also another point in which they differ: the earthly doctor must be sent for and paid for his advice; but the heavenly one stands at the door and knocks, and cried all the day long, ‘Come unto me and I will heal all thy diseases, and reveal unto thee the abundance of peace and love: for I have purchased my patients.’ [16] *Ye are not your own, ye are bought with a Price*. [17] But the grand difference lies here, the physicians of the earth give but the medicines produced by earth; not so the heavenly. He gives the true balm of Gilead, even his own sacred blood. That blood, which cleanseth from all sin, eases every pain, and restores the soul to all that Adam lost. [18] Yea, and abundantly more, *for where sin hath abounded Grace shall more abound*.

[19] Thirdly, but who may expect a cure from this physician? I answer, not those whom Christ did not come to save. [20] There is, if you observe, in the text, a certain people he declares he is not sent to call. Hear his own word, *I come not to call the righteous*. [21] Now we know since man fell, there is none righteous in God’s account; for David saith, *The Lord looked down upon the children of men, to see if there were any that were righteous*; and the answer given by the Holy Spirit was, *They are all gone astray. They are altogether become abominable; there are none that doth good, no not one*. [22] The people therefore here intended, must be those who are righteous in their own eyes. [23] Perhaps they would not tell you they are good, but they are not broken hearted sinners; they are yet whole, and, therefore, he doth not come into them because they would not bid him welcome.

[24] Who then doth he call? He calls poor, fearful, trembling sinners. Nor need they stay, till they have conquered their sins, no, they may come just as they are to the mercy seat. [25] For this physician refuses none who will come. He readily receives the worst, and cures the most desperate. Nay, he even promises abundant salvation in proportion to their disease. [26] *They*, says he, *to whom much is forgiven shall love much*. [27] Art thou a conscious sinner more deeply fallen than any other? Hast thou often thought there never was one so unrighteous as thyself? [28] Hear his own word *I come not to call the righteous, but sinners to repentance*. [29] Doth thou feel



repentance! This is the gift of God. This is the gate of heaven. Thou are now coming to Christ. Hear thy infallible physician's invitation *Whosoever cometh unto me I will in no wise cast out!*

## ***Rose of Sharon***

*"I am the rose of Sharon and the lily of the valleys" — Song of Solomon 2: 1*

[1] See the condescension of Christ. He who was the son of the highest, the bright and morning star, compares himself to the Rose and Lily, to shew his presence with the people, and the free access they may have to him again. [2] He is the rose and the lily for fragrance and beauty. [3] First, the rose red. He appears in a bloody hue! but as the lily of the valley, in his purity and deep humiliation. [4] The lily is found in the low places; and truly humbled souls are they who know and feel most of Christ. [5] But when he hath declared what he himself is, he adds, *As a lily among the thorns so is my love among the daughters*. [6] He does not compare her to the rose, no, the bloody work of atonement is his! But she must imitate him in his humiliation. [7] Each believing soul here called his love, is in his eyes as a lily among the thorns.

[8] Compared with the thorns, how much more sweet and lovely is the lily. So is the sincere contrite soul among the half-hearted and lukewarm professors.

[9] It may also mean that the people of God are in the midst of trials and persecutions, as a fair flower among thorns and briers. [10] Christ's beloved ones are dear to him; yet exposed to sufferings and hardships in this world. [11] Well, they must expect it, for they are planted among thorns, says the spirit by Solomon; and truly, Jesus Christ says no less in those words, *Behold I send you forth as lambs among wolves*. [12] But they must be lilies still; they must preserve their whiteness, their innocence, also their fragrantcy, the spirit of heavenly love! [13] They must not be turned into thorns, by rendering railing for railing; but patiently endure, till in a short time they shall be translated out of this wilderness into paradise, where shall be (as says Ezek. 28: 24) no pricking brier or grieving thorn.

[14] It brings to my mind the observation of a good man; preaching on that word of Christ's "My Love": "That the church was Christ's love, when, loveless; while we were yet enemies Christ died for us! and while we were yet rebels he followed, called, and brought us back!" [15] Secondly, Christ's love, without a cause, for he finds in himself the cause for all the blessings he bestows. [16] Thirdly, Christ's Love, when hated of the world, she is his lily still, though among thorns and wolves! [17] Fourthly, Christ's Love, when under temptation and desertion. For a small moment says he,



have I hid my face from thee, but with great mercies will I gather thee! [18] Fifthly, she is his Love from first to last. For he will never leave her nor forsake her"! [19] To this, the believing soul answers in the next verse, *As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight and his fruit was sweet to my taste.* [20] He is (says she) not only a rose and lily in my eyes, but a fruitful tree, I sat down under the shadow of Sharon's rose, and eat of that tree of life, which makes my joys immortal! [21] And underneath this sacred shade I may sing all the day Never shall my triumphs end! [22] The rose of Sharon will eternally bloom and because he liveth, I shall live also.

## Rock

*"He is a rock his work is perfect" — Deut. 32 : 4*

[1] In scripture, the name of rock is often ascribed to the Lord by way of metaphor, because God is the strength, the refuge, and asylum of his people. *The Lord is my rock and my fortress*, says David.

[2] First, he is the rock of foundation. [3] In Matt.7, we have the parable of the two houses, one built on the sand; the other, on the Rock. When the streams and floods descended, that on the sand fell down! But no storms could overthrow the house built on the rock! [4] Nothing but the saviour will avail us on that day: no acceptance, no access to God but by his all sufficient sacrifice. [5] Our dying breath must utter:

I nothing have, I nothing am  
My treasure's in the bleeding lamb  
Both now and evermore.

[6] Secondly, he is a rock of defense. 'Tis said of those who fear and obey the Lord, that their place of defence shall be the *munition of rocks*. [7] We often hear of David and others, fleeing to rocks in the time of danger and troubles. [8] But all the rocks of Canaan were nothing to this, the strength of a fortress, the completeness of armour. [9] All that can express the greatest security are comprised in that word *the munition of rocks*! [10] Yet all this will he be to those who trust in him.

[11] Thirdly, he is a rock in his unchangeable Love. [12] All our ingratitude has not turned him away from us. He still calls after us, *Return! Return! I will heal thy backsliding and love thee freely.* [13] Why wilt thou die poor soul, for whom I have died? I am the Lord and change not, therefore thou art spared unto this day! Only believe in my love, and I have decreed, that *all things shall work together for thy good.*

[14] Fourthly, He is a rock whose work is perfect Therefore, we are called to cast our whole care upon him both for time and eternity.

[15] He will not leave his work imperfect; if we but look to him with confidence, trusting in him alone. [16] No, he hath paid our debt, therefore will freely pardon. [17] He hath promised the sanctifying spirit to all who ask it. *If, says he, you who are evil know how to give good gifts to your children, how much more shall your heavenly Father, give the Holy Spirit to them who ask it!*

[18] In a variety of forms, he hath assured us he will save to the uttermost, and cleanse from all our idols, iniquities and sins. That he will make an end of transgression, and bring in an everlasting righteousness.

[19] Here is the firm ground in which our anchor may rest secure. [20] But we must pray and strive for such a faith, as shall lay fast hold of this rock of ages. [21] In the Life of F S you may remember she cries out when dying, *My faith is as a strong cable fastened to an immoveable rock*. So shall ours be; if we ask it of the Lord. [22] We shall be enabled to witness with David *In God is my salvation and my glory, the rock of my strength, and my refuge is in God.*

## Refuge

*"The eternal God is thy refuge, and underneath  
are the everlasting arms." — Deut. 33: 27*

[1] There is such fullness in this word. It would take a volume to describe in how many senses, the Lord is a refuge to his people. Suffice it to say, in all times, in all situations, in life, or death, he is that refuge to which we may continually resort.

[2] However, I now propose to confine myself to that eminent type of our Lord, the cities of refuge, appointed in Israel for the manslayer, who should kill any one without intention – by, what we call, accident! [3] If he fled to one of these cities he was safe. They were, in number, six: three in the land of Canaan, and three on the other side Jordan, that wherever the accident should happen, they might be near at hand. [4] So the saviour is ever near, and invites the poor conscious sinner to flee into the arms of his love. [5] The roads to these cities were prepared by authority; and that nothing might hinder the unhappy man in his flight, ('tis said) the breadth of the road was thirty-two cubits!; and where there was any danger from water bridges were cast up. Also at every turn, way posts were set up, wrote on, Refuge! Refuge! [6] So the way to Christ is plainly held out in the word, so plain that the wayfaring man though a fool need not err therein. [7] And at every turn stands these words, Believe!, confide in the Lord, and you shall be secure.

[8] Now this manslayer represents the sinner, who by his iniquity hath butchered his own soul, murdered his neighbour, and offended his God! whose very being is struck at by the commission of every sin! [9] Again,

these cities represent the gracious saviour and his perpetual intercession on our behalf. [10] They belong to the lot of the priestly tribe, and the priestly office of the redeemer is that branch of this character, which affords the most immediate relief to the sin burdened soul!

[11] Now when the poor fugitive was once arrived at these cities, he was accommodated with all necessities and his life was protected by the laws of the realm. [12] However, he was not to venture out of this hospitable town 'till the death of the high priest, which relieved him from his confinement, and set him at full liberty. [13] Even so by the death of our great high priest, the guilty sinner is rescued from bondage and condemnation, and brought into the glorious liberty of the sons of God.

[14] The plainness of the road; having every stumbling block removed out of the way: points out to us that the redeemer is a very present help in the time of trouble. [15] We need not say how shall we climb up into heaven to find him. No, the word is nigh, the door is open, and whosoever will flee unto him, shall be safe, and find in the saviour, a fullness for all his needs.

[16] Guilty trembling sinner harken! The city is before you, thy way is clear, the Law is satisfied, Jesus hath born all your sins in his own body on the tree. [17] Justice is atoned, and God was in Christ reconciling your soul unto himself. [18] As a proof thereof, he now calls thee by those very convictions which make thee tremble. [19] He says, *fear not it is I, be not afraid!* [20] Let nothing hinder thee from flying for refuge to the hope set before thee! [21] But remember, it was not sufficient for the man to flee once to the city; he must abide there 'till the death of the high priest.[22] Nor is it sufficient for us once to believe in Jesus. We must abide in him, if we would bring forth fruit. [23] But observe, our high priest never dies. Therefore we must abide in our city of refuge for ever, since his is an everlasting priesthood and this is our glory!

[24] Lastly, we may take notice, how much the New Testament refuge exceeds that of the Old. [25] None never secured in these cities, but the murderer, who did it by accident; and, of course, was not guilty. [26] If a willful murderer fled to the horns of the altar he was to be dragged away and slain. [27] But never was any dragged from Jesus Christ, who fled to him by faith - however great their crimes. [28] Here murderers, adulterers, persecutors, and sinners of every description, are received with a welcome, washed in the blood of the son of God and sanctified by the Spirit. [29] The cities of the Jewish refuge only secured the life of the body; but the great antitype, eternally secures, and fills with everlasting bliss the poor refugees who resort to him, *For the eternal God is our refuge and underneath are the everlasting arms.*

## Sun

*"But unto you who fear my name, shall the sun of righteousness arise with healing in his wings -(i.e.) beams" — Mal.4: 2*

[1] The name of God in scripture language, is expressive of his nature. Therefore, by those who fear his name are implied, the people whose hearts are set to obey his commands. [2] But it reaches down to the poor mourner, who is only seeking to feel the heaven of love! [3] For the fear of God, himself hath declared, is the beginning of true wisdom. [4] Now to those is this important promise made: *But to you who fear my name, the sun of righteousness shall arise with healing in his beams.*

[5] But why is he called the sun? Because the saviour is to us in the spirit, what the material sun is to the body; and many parts of scripture point us to behold it, as a beautiful type thereof.

[6] First, the sun gives us light, and there is no darkness in it. [7] When the night approaches, it is not that the sun is darkened, but the world is turned from it. So God is light, and in him is no darkness at all. If we are dark it is because we do not look to him. [8] Could we abide believing, we should abide under the influence of him who hath said, *I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life.*

[9] Secondly, the sun gives us heat; but we must continue under the power of his beams. [10] If we stay in a deep cellar; we do not feel its heat; so when we get into the dark vault of unbelief, we can discern no love, no care, no pity even in the God of Love. [11] Another effect of the sun is to purify. As the vapour is drawn up, it loses its noxious quality and becomes pure. [12] And here is a lesson for us all. There is in God a powerful attraction, which if we yield to, and suffer not other things to hold us back, will draw up the powers of the soul with great swiftness, because God is our center, the place of our permanent repose. [13] And were not the soul chained down by earthly mindedness, we should as naturally tend to God, as a stone you let go out of your hands falls to the earth. [14] How should we then watch against all that holds us from our true center, continually crying *bring my soul out of prison that I may praise thee.*

[15] Again he is called the sun of righteousness, because *he is made unto us righteousness, sanctification and redemption*; yea our robe before the throne of God. [16] In him, the day star from on high hath visited us to give light unto them who sit in darkness: that bright and morning star, which when he arises on the soul ushers in a delightful day, a fruitful and eternal spring!

[17] But let me observe: the light, the heat, the purity is not from us, but from the sun; yet the effect is ours, just as if a man should strike you a blow the act is his but the effect by the pain it causes is yours. [18] So every



good gift of hope is in, and from, the Lord; but the influence may be ours. For if we do not hinder, *the sun of righteousness will arise on our souls with healing in his beams.*

## Shepherd

*"I am the good shepherd" — John 10: 11*

[1] So stupid and dull is the heart of man, he hath need of every method to be followed, that can awaken up his spiritual senses. [2] Therefore, the God of love, in condescension to our weakness, hath made choice of the most familiar terms, to describe the near relation, which subsists between himself and the soul of man. One of which is that of shepherd.

[3] When this was revealed through faith to David, it caused him to cry out, *The Lord is my shepherd, therefore shall I lack nothing.*

[4] Now we must observe, who this shepherd is. [5] He is no other than the almighty God, whose wisdom can never err; his power can never be restrained; and his love can never fail! But his promise stands surer than the pillars of heaven! [6] 'Tis this all sufficient saviour who again and again tells us he is our shepherd. [7] But what is implied in that office? [8] It is the part of a shepherd to watch over his flock, and guard them from all enemies. [9] The common enemies of sheep may be slain with a weapon; but our grand adversary, eternal condemnation, could be no way conquered, but by the death of the good shepherd. Therefore, says he, *I am the good shepherd, I lay down my life for the sheep.* [9] But the shepherd leads them to pasture, covers them from the heat, and cleans them from all defilement. So the saviour is himself the shadow, which screens from the heat of justice; and his blood cleanses from all sin, and causes their robes to be completely white, who wash therein.

[10] I observed, he led them to pasture; the words are, *He calls his own sheep by name and leadeth them out:* an allusion to the eastern shepherds, who did not drive their sheep as we do, but walked before them, and, by a particular call, the flock were accustomed to follow. [11] So our true shepherd goes before us in every way, wherein we are called to go. [12] He suffered all manner of reproaches, grief and sorrows, and hath left us an example that we should tread in his steps. [13] He hath passed through death before us, and taken away the sting; yea he hath risen again, the first fruit of them that slept, and he will present himself to every danger, so that, by keeping close behind him, no enemy can strike us, unless the weapon could enter through him, who is our impenetrable shield! [14] On this account he says, *Follow me for he that followeth me shall not walk in darkness.*

[15] But he *calletb his own sheep by name*, not only with the general call,



which moved the whole flock, but he calls each by their name. *I have*, says he (by the prophet), *called thee by thy name!* I have surnamed thee, though thou didst not know me; and by his own voice he tells us, *I know my sheep, and am known of mine.* [16] Yes every, the most feeble, believer, is noted in his book; the hairs of his head are all numbered by him, who holds the seas in his right hand. [17] He, even he who rules with the strong hand of a prince, leads and feeds with the kind hand of a shepherd. [18] His word is the food for them to feed on - and his ordinances are the field for them to feed in, and he promises they shall go in and out and find pasture.

[19] One mark of the sheep, we must remember is, *they hear* (says he) *my voice; they know my voice and a stranger will they not follow.* [20] Now I apprehend this implies, first a knowing the voice of God, as revealed in the word, and a rejection of all erroneous departures therefrom.

[21] But surely it goes much further. Can it imply less than a constant inward attention to the teaching of the spirit, a continual uniting of the powers of the soul, by faith to God, and a faithful rejection of those unprofitable, and hurtful thoughts, which Satan is ever striving to thrust in? [22] Yea the true and watchful sheep will flee from these thoughts, as from the face of a serpent: they know not the voice of this stranger.

[23] The church in this world is the sheepfold. Thither the true shepherd is gathering his flock together. [24] But alas! this fold is encompassed with dangers, and enemies. [25] Nevertheless, all within are safe - as we are told by the prophet (Zech. 2: 5) *for the Lord God himself, will stand as a wall of fire round about it.*

[26] I have not time to enlarge on the reasons why we are compared to sheep. But let me observe, we have all need to cry with David *I have gone astray as a lost sheep*, and then we shall find in (Ezek.) God's answer: *Behold I, even I, will both search my sheep, and seek them out. I will seek that which was lost and bring again that which was driven away, I will bind up that which was broken, and I will heal that which was sick.* [27] For, adds (Isa.) *He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those who are with young!*

## ***Tree of Life***

*"He that overcometh shall eat of the tree of life" — Rev. 2: 7*

[1] We may first consider what is meant by this tree; secondly, what it is to overcome; and thirdly, in what sense he shall eat thereof.

[2] First, what is meant by the tree of life? There was, you know, in paradise, in the midst of the garden, a tree so called. [3] It was chiefly intended to be a sign to Adam, assuring him of the continuance of life and

happiness, upon condition of his perseverance and obedience. [4] But the right of this tree, man lost by the fall. For we hear when he became mortal, that the cherubim with flaming sword kept the way, that we might no more feed thereon. [5] Now as the redeemer came to restore to us all that Adam lost, so he gives afresh, the privilege to the tree of life, to all believers being himself that very tree, of which the former was only a type; and this real and true antitype, shall every overcomer behold with joy in the midst of the paradise above.

[6] Secondly, who are the overcomers? This is a lesson every soul must learn of Christ for themselves. [7] And he who hath said, *If any man lack wisdom, let him ask it of God and it shall be given*, he I say, will instruct us in the way we should go, and lead us into all the deep mystery of God. [8] But in general it implies, first, a clear conviction of our helpless and lost condition, accompanied with a continual striving to ask and accept help from the almighty; one, on whom our help is laid. [9] Again, we may say it implies 1<sup>st</sup> diligence in prayer; 2<sup>ly</sup> watchfulness, not to mingle with the evil spirits around us, by letting them into our thoughts; and 3<sup>ly</sup>, by the use or exercise of every grace. [10] How much, depends on this degree of faithfulness, is hardly conceivable. [11] For instance, the spirit of meekness, is much increased by turning the other cheek; love, by catching every opportunity to bear one anothers burden; and, above all, faith, grows more vigorous, by a resolute dependence on the saviour; holding fast by the promises, and saying with the prophet, *Though he slay me yet will I trust in him*. [12] So also there must be a close watch set over the tongue, of which St. James says, *He who offends not with the tongue, is able to bridle the whole body*. [13] Remember the observation of the good Armella, *There needs (says she) often but one word to let the devil in*. [14] And lastly I would say the overcomer is one, who will not rest without the whole mind of Christ; and therefore he wrestles as Jacob, till he has prevailed for the new name.

[15] The third head we were to consider, was, that part of the promise *He that overcometh shall eat of the tree of life*. [16] In the last chapter of the Revelations, it is repeated with a little variation, *He that overcometh shall have the right to the tree of life*. [17] He cannot eat of it without this right. I may see a beautiful tree in another man's garden but though I may admire it, I am still no better for the fruit growing thereon. But if I have a right to the tree, I may eat at pleasure. [18] Now this is the very case: the soul who abides in a living faith, feels its claims to the saviour, through his own most gracious free gift. [19] He that believes, hath right to the tree of life, which bears twelve manner of fruits; and the leaves of that tree are for the healing of the nations. [20] Now twelve is called the church's number, and implies a complete repository of all the strength, wisdom, and graces she can want. All fullness is in this tree, for it is the all sufficient saviour. [21] To make

this a little clearer: does the soul want humility, to profit by an insult? She looks at him who was despised and rejected of men; or, in other words, plucks from the fruit of his fullness, who hath said, *I will put a right spirit within you.*

[22] Does she want fortitude to endure? The fruit is ready. Does she want the spirit of prayer? She is free to gather of his fruit, who spent whole nights on the prayer of God. [23] So of every grace, *For he who overcometh shall have right to feed on the tree of life and shall enter through the gates into the city.*

## Vine

*"I am the vine ye are the branches" — John 15: 5*

[1] This is another instance of our Lord's condescension to the weakness of our comprehension, and to express the tender care of the almighty over his poor creatures! [2] He compares his Father to the husbandman, and himself to the vine. [3] Now a vine to appearance, is a very weak feeble tree. So in his humiliation, *He had no comeliness! no form to be admired.* But observe, though the oak is a far grander tree, the vine produces a nobler fruit, and a far superior liquor; and he says, *I am the vine, ye are the branches.* [4] Observe, all the strength of the vine is in the root. Let but that be separated by the stroke of an axe, and the whole tree dies. So if the soul is divided from Christ it dies directly. [5] Hear his own word, *The branch cannot bear fruit of itself unless it abide in the vine. No more can ye unless you abide in me.*

[6] But what is meant by abiding in Him? Certainly, it means more than an outward abiding in church communion: there can be no fruit pleasant in the eyes of God, but what springs from faith, and faith is union with God; it is the soul's venture upon him: a divine confidence, by which we draw all our strength each moment from the sacred root, and receive from him the sap, which supplies every faculty and power of the soul. [7] Thus, faith is the victory, because it overcomes by the omnipotence of God, on which it lays hold and to which it gives all the glory! [8] Again, it must be observed, the root of the vine is hid in the earth. We do not see that, though the whole tree with all the treasures it bears is produced therefrom. [9] So is our life an hidden life. St. Paul says, *"your lives are hid with Christ in God, but when Christ our life shall appear (when he shall display his glory, no longer veiled) then shall we also appear with him in glory!"*

[10] Our Lord speaks of two branches, one that is cut off and one that abides. Observe what he says of each. [11] First, that which is cut off. If a soul draw back from union with Christ by faith, it becomes separate; and the account he gives of it is, it withers, and men gather it and cast it into the fire. It is fit only for fuel. [12] So when a soul is dead to God it is as it were

the Devil's cushion on which he rolls at pleasure; ye and fellow sinners gather it and help to prepare it for hell fire, which kindles more and more, as it gets further, and further from God, 'till caught by the everlasting fire, it burns with a flame never more to be quenched.

[13] Secondly, let us look at the abiding branch. And here we may see three things. [14] First it bears much fruit: *abide in me* says Christ *and you shall bring forth much fruit*. And is not this encouragement enough, spoke by the voice of truth itself? [15] Secondly, take notice of the next word, *The branch in me that beareth fruit my Father purges it that it may bring forth more fruit*. [16] Then let not lively believers think it strange when they are called to bear great and heavy crosses. No, the abiding and fruitful branch must be purged for that noble end, that it may bring forth fruit with increase.

[17] Thirdly, the whole is sealed up with that glorious promise *If you abide in me ye shall ask what you will and I will do it for you*.

## ***Christ the Wisdom of God***

*"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" — 1 Cor. 1: 24*

[1] He is First the Wisdom of God, in respect of His divine person, *In him dwelleth all the fullness of the godhead* (Col. 2: 9). In him are hid all the treasures of wisdom and knowledge! [2] The human nature hath all the fullness of infused, and created wisdom; the divine nature hath an absolute omniscience! [3] The apostle attributes omniscience to the son, as well as to the Father and Holy Ghost, when he says *neither is there any creature that is not manifested in his sight, but all things are naked and open unto the eyes of him with whom we have to do* (Heb 4). [4] Christ as God, is of that infinite wisdom that he knows both his own deity and all things else.

[5] Secondly, Christ is the wisdom of God as he is the revealer of God's wisdom to the world. The Lord Jesus is the prophet by whom God hath made known to the church, both himself and his whole will, as far as it is necessary for man's salvation. [6] This is what the apostle asserts (John 1: 18), *No man hath seen God at any time, the only begotten son who is in the bosom of the father he hath declared him!* [7] Thus, in these two respects, he is the wisdom of God; as first, he hath all the wisdom of God in him; secondly, as he is the revealer of the wisdom of God. [8] Now if Christ be the wisdom of God, then those who are without the teaching of Christ cannot be wise; and those who have communion with Christ, are most likely to be acquainted with the counsels of God. [9] Himself says, *all things are delivered to me of the Father neither knoweth any man the Father, but the Son and he to whom the son will reveal him*.



[10] In the second place, let us see what mysteries of wisdom is contained in this doctrine. There are innumerable mysteries in it. [11] First it is a wonderful mystery that God should assume the human nature and that man should be made partaker of the divine nature. [12] What wisdom is here that God should become man, and yet be God still. *And the word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father full of grace and truth.* [13] How beyond imagination! That man who had made himself by sin worse than the beast should by grace, be made partaker of the divine nature; and yet the apostle tells us (2 Peter 1: 4), there are given unto us great and precious promises, that by these you may become partakers of the divine nature! [14] Secondly, it is a wonderful mystery, that salvation should be a free gift, and yet merited. It was a dear purchase to Christ and yet a free gift to us that the creditor should become his own paymaster.

[15] God abates all to the sinner, yet the sinner pays God all in his surety.

[16] Thirdly, it is a wonderful mystery that the mercy and justice are both satisfied! Justice, because a full satisfaction is given; and mercy in the free pardon of the sinner! *Mercy and truth are met together, righteousness and peace have kissed each other,* for he is the propitiation for our sins.

[17] Fourthly, what a wonderful mystery, that life should come out of death! This is another piece of great wisdom, and for this cause he is the mediator of the new covenant, that by the means of death for the redemption of transgressors, they who are called, might receive the promise of an eternal inheritance. [18] Now, death, you know, was the offspring of sin never made, nor intended by God, and yet the saviour became subject thereto. [19] He who was the prince of life, humbled himself even to death, that he might take away its sting, and open the kingdom of heaven to all believers! [20] Fifthly, it is a great mystery, that man should be made righteous by the righteousness of another. [21] Yet so it is, for says St. Paul, *God hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him.*